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ANECDOTES

OF

LITERATURE

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SCARCE BOOKS.

BY THE REV.

WILLIAM BELOE,

TRANSLATOR OF HERODOTUS, &c.

VOL. III.

London:

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TO HIS GRACE

THE

ARCHBISHOP OF CANTERBURY,

&c. &c.

MY LORD,

WHEN I return your Grace my best thanks for your condescension in permitting me to inscribe this Volume with your name, I am influenced by other feelings than a mere sense of the protection it may derive from your Grace's exalted station.

I know your Grace's zeal in the cause of Learning; the kind patronage you have afforded to learned

learned men; and the success which has attended your munificent exertions to extend the literary treasures deposited by your Grace's predecessors in the Library at Lambeth.

If this, therefore, should prove to be my last labour, I shall have concluded with honour; but I am earnest in my purpose to continue my exertions, and the remembrance of your Grace's kindness cannot fail to cheer and animate my progress.

I remain,

MY LORD,

Your Grace's most humble,

And most obedient Servant,

WILLIAM BELOE.

PREFACE.

I CONFESS myself somewhat flattered by the information that this Volume has been long expected, and I certainly have much reason to be satisfied with the reception given to those which preceded. I have also to return my sincere thanks to various individuals, who kindly and candidly pointed out errors and omissions, from whatever cause occasioned, and who professed a desire to aid me in the prosecution of my purpose by the loan of literary curiosities, or by intimations where they were to be found. These communications I have specified with becoming acknowledgments in the different places where I have availed myself of them.

Some animadversions were indeed made upon my volumes with an asperity, which I hoped that I had never merited; and in terms which indicated feelings of personal hostility rather than the ingenuous desire of either correcting my inadvertencies, or of conveying more effectual information to the public. But I wish even these less candid readers to understand, that I have not been inattentive to their observations; and that I have prepared an Appendix, which will contain corrections and additions to my two former volumes. That these are so numerous and so important, I have too good an excuse to make. The volumes were printed when many of the literary rarities described, were no longer at hand to refer to, and I was compelled to trust to what had been sometimes imperfectly examined, and hastily transcribed.

Let not, however, any reader imagine, whatever may be his literary taste or propensity,

pensity, or however he may be disposed towards myself, that the volume now presented to him requires such apology. I have had the unrestrained opportunity of examining in the Libraries of Earl Spencer and the Bishop of Ely, (late Bishop of Rochester) many of the treasures which are now for the first time described. I have no scruple, therefore, in asserting with some confidence, that the Bibliographer and curious Collector will here find much important and useful information. Neither let it be hastily imagined, that the accounts now given of the early printed books has been the produce of little labour—far the contrary. I have felt it an indispensable duty to compare all the more eminent Bibliographers in their descriptions of each particular book. Thus I have been obliged to go from Panzer to Maittaire, from Maittaire to Audiffredi, from Audiffredi to Laire, Braun, Clement, Seemiller, &c. &c. I have not unfrequently seen them at variance

with one another; or, on referring to the different authorities quoted by them, I have found these authorities insufficient and unsatisfactory, describing the same book twice, with various other perplexities and difficulties, which experience in such matters alone can demonstrate. It may be of some use in this place, to any person who may think proper to follow me in the same path, to have my opinion at least, of a few of the Bibliographers whom I have above-mentioned.

In point of accuracy, perspicuity, and I may say of elegance, I think Audiffredi, with respect to the subjects which his two volumes comprehend, entitled to preeminent distinction. By this Bibliographer, I have hardly ever been deceived or misled. He brings the book he describes in a manner before you; and when he tells you he has seen it himself, he may be securely depended upon. When he has not seen it, he tells you his authority plainly

plainly and circumstantially. This is not the case with any of the rest, whose authorities are sometimes no better than ill-digested and inaccurate catalogues. It becomes me however to affirm, that I have derived the most satisfactory information from Maittaire, whose work, now of great rarity, is so intrinsically valuable, that no writer on these subjects can proceed with security or confidence without his aid. Indeed it may be asserted of Maittaire, that he laid the foundation of this branch of knowledge. In my acquaintance with Panzer, I found, as I became more familiar with him, frequent inaccuracies. But his book is a most useful and most valuable work; and, when the labour and extent of it are taken into consideration, perhaps it may rather excite wonder, that his errors and imperfections are so few. I do not, however, think, that he has been sufficiently circumspect, and careful in his authorities.

Laire's Index forms two curious and interesting volumes; but the references are not always easily to be traced. Clement, as far as his work is published, is very satisfactory. Renouard, in his description of the productions of the Aldine press, is without a rival. Boni's improved edition of Harwood's Introduction to the Classics will be found of great service in researches of this kind; nor should I omit, without praise, Mr. Dibdin's third edition of his curious and valuable volumes.

I have specified but a few of those authors to whose labours I have been indebted; they will necessarily occur in the progress of a pursuit similar to that in which I have been engaged. Meerman's Origines Typographicæ, though his hypothesis may not be acceded to, contains much curious information. De Bure is in every one's hands; but since his time, more satisfactory knowledge on the subject of rare books has been obtained.

tained. His work, nevertheless, comprehends much important matter, and should necessarily form a part of every Bibliographical Collection. To this should be added, The Catalogue des Livres du Gaignat, The Catalogue des Livres M. Gerard de Profond, the volumes of the Crevenna and de la Valliere Collection, and, when it can be obtained, the Bibliotheca Græca et Latina of Periergus Deltophilus. This book is well known to describe the Collection now in the possession of Lord Spencer. Not, however, to dilate too much in this place on the subject, I propose giving in the progress of my work a list of those bibliographical works with which I am acquainted.

It now becomes me to be a little more specific in my acknowledgments of gratitude, and to inform the reader of the sources from which the value and the usefulness of this volume is more particularly and immediately derived, and to which I look with

confidence for the ability of producing other volumes of information and interest. When I name the Bishop of Ely, I am well aware that his delicacy will not permit me to specify the extent of my obligations. They who know his Lordship do not require to be told, that a consummate skill in Bibliography is among the humblest of his attainments.

His Lordship has condescended to admit me to the benefit of this acquirement; as well by allowing me to examine the books in his valuable Library, as by very important communications respecting several articles contained in this Volume.

I know, however, that I must satisfy myself with entreating him to accept of these public though inadequate thanks for that indulgence, which, if it might have been conferred on a more deserving object, could never have been bestowed where its value is more deeply felt, or more duly appreciated.

My

My next thanks are to be given to Earl Spencer, who has condescendingly allowed me free access to a library hardly to be parallelled in Europe; whether we consider the very rare articles it contains, their number, their variety, or their beauty. But the liberality with which this indulgence was conceded me, did not perhaps make so much impression upon my mind, as the condescension and affability, with which his Lordship was pleased personally to confer with me on subjects, in the detail and particularities of which he is accomplished almost beyond competition. Every advance in science of every denomination is relative, and it may seem presumption in me, even to attempt to communicate information on subjects, concerning which I fear, that in the estimation of Lord Spencer and the Bishop of Ely, I must be considered as very imperfectly informed. But I feel such honest confidence in myself, as to hope that I have not altogether disgraced the advantages I have enjoyed;

enjoyed; and that, although I may not have performed all that might have been expected, I have brought together many useful and many interesting materials.

I return also my cordial thanks to Dr. Charles Burney. It is very unnecessary to expatiate on the value of his friendship. But I have much pride in informing the world that I enjoy that friendship; and that in the account of the Greek books printed before the year 1500, I am particularly indebted to the use of his manuscript observations on this subject.

To common readers, I apprehend, this present volume may not be particularly interesting. There are some things in it, I trust, that may however be generally entertaining; but I am aware, that the Bibliographer and curious Collector may be best satisfied with this, which is the precursor of two more, to be hereafter continued,

nued, and for which I have prepared copious materials. But that readers of every denomination may have an idea of what they have to expect from the two volumes, which I am preparing in succession to this, I wish them to understand here, without entering into any specific arrangement, they will find

An Account of some of the Greek books printed at Venice and at Rome, by Calliergus.

The first Books printed at Paris, by Ægidius Gormontius.

Greek Books by Colinæus.

Books printed at Eton College.

Books printed under the Patronage of Leo X.

Miscellaneous Anecdotes of early printed Books.

Early English Literature.

Old English Poetry.

French

French Literature.

General Miscellaneous Anecdotes.

I conclude this Preface, as I did the former, with entreating those who may possess literary rarities, or who may chance to know where such things are deposited, to oblige me with the loan of them, or to inform me where I may have access to them. As to my former Preface, it leads to the recollection, that although it gave general satisfaction to my friends, as they knew it to relate a plain and unvarnished tale, there were some who imputed to me what I never felt, the personal vanity of an egotist, eager to speak of myself, and artfully laying plans for future distinction and benefit. My friends already know, that I had no such feelings; and they who are not my friends will exult perhaps to learn, that if such were my motives, they have not succeeded.

I trust

I trust, however, yet to be able to proceed in my literary pursuits, to promote the welfare of learning; and when I do retire from the world, to be followed by the esteem of the wise and good.

I reserve the additions and corrections to the conclusion of the Fifth Volume, and they will be accompanied by a General Index to the whole work.

WILLIAM BELOE.

October 27, 1808.

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ANECDOTES

OF

LITERATURE, &c.

BIBLICAL.

ACCOUNT OF THE EARLIER BIBLES.

THERE has been great difference of opinion among bibliographers respecting the first edition of the Latin Translation of the Bible. From the various disquisitions which this subject has occasioned, it appears that they have generally agreed upon only one point, namely, that the Bible was the first production of the press after the art had been brought to perfection at Mentz, by Guttemberg and Fust.

For this fact, they had found sufficient documents, but when they proceeded to determine which among the various antient editions of the Latin Bible, without date, was entitled to the priority, they seem to have put in their several claims for that, which happened to be before each of them. Meerman in the Conspectus of

which he printed a few copies for his friends in 1761, before the publication of his larger work, and in the work itself, has enumerated no less than ten ancient editions without date, in favour of which these pretensions have been asserted. As this list, perhaps from the circumstance of its being thrown into one of the Indexes of the "Origines Typographiæ," has not been much attended to, I propose to examine it. It will lead us to ascertain to which of the editions mentioned in it, the claim of the greatest antiquity may justly be allowed, and enable us to assign to the others, the places and printers to which they really belong.

Of late years indeed, the question has been much narrowed, from the more accurate researches of the learned into the subject, and their more diligent inspection of many ancient specimens of typography, which had not hitherto attracted their notice, insomuch that even before the appearance of Meerman's book, it had been generally allowed that the matter in dispute was confined to the two first of the ten editions, which he had brought forward. He has stated his own opinion to be in favour of that which stands second on the list, in which however he has not been followed by other bibliographers, most of whom have given the preference to the other. Some recent discoveries have notwithstanding proved that he was right. What these have been,

been, and how far they go to decide the point in question, will be seen from a description of the editions themselves, and of the marks and characters by which they are distinguished.

The first edition is thus described:

1. "BIBLIA SCHELHORNIANA,

tribus voluminibus, 36 lineis in quavis columnâ continentia, Dissertatione singulari Ulmæ a 1760 *ab hoc V. Cl. descripta.*"

It should have been added, that this edition is printed as well as the other, *literis missalibus*, in that large character which has obtained its name from the manuscript Books of Devotion, in which at that period it was constantly used.

The second is designated from the place where Meerman had seen a copy of it.

2. "BENEDICTINORUM *extra mœnia urbis Moguntiæ, 40 lineis, charactere majusculo impressa.*"

The arguments in favour of the former of these editions are founded on the greater appearance of antiquity which it exhibits. The character is larger than that of the other, more rude

and inelegant, and there are fewer lines in each page. Though these marks are not always to be depended upon, it is presumed that a concurrence of them all in this book, has not a little contributed to the judgment which has been formed concerning it.

The advocates for the latter, which is that which is usually called the MAZARINE Bible, have always insisted on the similarity of the types with those of the Psalter, printed at Mentz in 1457. This, though those in the Bible are somewhat smaller, is very evident, and as it is allowed on all sides, that Fust carried a printed Bible to Paris, soon after 1450, that he sold copies of it there as manuscript, that the perfect uniformity of all these copies, exposed him to the imputation of magic, it has been concluded that the edition of the Bible which alone resembles the subsequent productions of his press, must be that of which this history is given, and consequently the FIRST.

This is much confirmed by other collateral evidence, which may be seen in Meerman and in various writers on the subject, but the question would not improbably have still continued open, had not a book very lately appeared in the exact character of the former of these editions with a date, and the name of a printer before unknown, annexed to it. This book is in the magnificent and curious library of Earl Spencer.

It

It is a small folio, in the German language, and by the colophon at the end, appears to have been printed at Bamberg in 1462, by Albert Phister.

Before the discovery of this book, it was not known that the art of printing had been exercised at Bamberg, sooner than 1481. It is also very remarkable that the name of this printer, who must have been one of the first, and perhaps connected with those at Mentz, has not been found in any of the very numerous documents respecting the origin and the progress of the art, which have been brought forward by so many writers. As there is neither in the book itself, nor in the colophon, any appearance of artifice or fabrication, the proof which it offers is not to be rejected, and as it cannot be presumed that Phister was employed so early as 1450, we are perhaps warranted in assigning to him the Bible printed in a character which was employed by him in another book, and to the Mentz artists, THAT to which for the reason just stated, they appear to have a full claim.

Copies of both these Bibles are in his Majesty's collection.

The other editions in Mecrman's list, though not so ancient as those just mentioned, are yet very worthy of notice, as most of them came from the preſſes of some of the earliest and most celebrated printers, and may be classed among their first productions.

3. "SCHWARZIANA 49 *lineis, ab hoc. V. Cl. descripta in Ind. nov. vel lib. p.* 28, *et in Primar docum. de Orig. Typog. Diss.* 2. *p.* 5. *et seq.*

A copy of this edition was in the Harleian Library, from whence Meerman procured it at a very high price. It was also in the collection of the Cardinal de Brienne, as appears from Laire's Index, I. 32. It was printed at Strasburg by Henry Eggesteyn in the same character which he used in the Constitutiones Clementis 1471. He certainly printed before this year, though his name is not to be found in any book of an earlier date.

4. "*Typis* UDALRICI ZELL 42 *lineis.*"

Of this edition mention will be made in another part of this work, in which I have offered some observations on the books which belong to this eminent printer. Panzer seems to think, from the difference which has been observed in the copies of this book, that Zell published two editions. It is probable however that these variations are no other than such as were made in the progress of the work through the press, and such as are to be found in almost all the most ancient German editions. Maittaire's opinion, that

that the "Cicero de Officiis," though dated both in 1465 and 1466, is the same edition, is perhaps not without foundation, for no two copies of either year are perfectly the same.

5. "BAMLERIANA. *a.* 466. 45 *lineis.*"

John Bamler or Bemler printed at Augsburg in 1479, and afterwards. This Bible is assigned to him on the faith of a manuscript colophon, which with his name and the year 1466, was in the Harleian Library. The authority of this inscription is strenuously asserted by Braun, which, considering his general acuteness and accuracy, is rather surprising, as the engraved specimen which he has given of the character, so much resembles that of Eggesteyn's edition, as to make it highly probable that this also came from the same press. This and the edition mentioned before are not the same, the number of pages in each being very different.

6. "EGGESTENIANA. *a.* 1468 *pariter* 49 *lineis.*"

To this edition also, the date and the name of the printer are assigned on the authority of a manuscript colophon, which has been found at the end of a copy of it, but perhaps with more

reason as Eggesteyn certainly printed at that time, which Bamler cannot be presumed to have done. This is the only one of those editions concerning which I entertain any doubt. Panzer indeed does not hesitate to class it among Eggesteyn's books, but as he only says that the type is smaller than those used in the two other editions, and does not refer us to that of any other book printed by him in a smaller character, of which there are many, I feel some difficulty in assenting to him, though I profess myself unable to give this book to any other artist. I must however add, that Meerman, in his Conspectus, considers that this as well as the Bamler, and what he calls Schwartz's Bible, should be ascribed to Eggesteyn.

7. "FAYANA *quæ ex eleganti hac Bibliotheca ad Comitem de Hoym pervenit.* 49 *lineis.*

Concerning this edition, which, excepting the two first described, is the most valuable, I can speak with more certainty, as it is printed in the larger Gothic character of John Mentel, and is therefore to be ascribed to him. What grounds there are for the presumption that this character belonged to Mentel will be seen in a subsequent part of this work, in which more will be said of this printer.

8. "BOZE-

8. "BOZEANA *jam vero* (1761) *præsidiis de Côte, Lutetiæ, pariter* 49 *lineis, verum literis Capitalibus in ligno sculptis.*"

The peculiarity of the capitals being cut in wood, which belongs to this edition, leads us at once to the printer of it. The preceding editions are all very ancient, and probably appeared before 1470 in Germany. This is of a later date, and belongs to Bernard Richel, who began to print at Basil in 1475. There is another edition by him in 1477, which if compared with this will probably be found very much to resemble it.

9. "MEERMANIANA *56 lineis, et charactere Romano impressa cum ad præcedentes Editiones omnes, Gothicus adhibitus fuerit.*"

This is one of the many books which appeared at a very early period, in a most singular Roman character, and distinguished by the peculiar shape of the capital letter R. The printer of them is unknown, but they have been usually ascribed to Mentel. As they will be particularly considered by me, it is sufficient to observe at present that these BIBLIA MEERMANIANA are to be classed among them.

10. "LYRANA,

10. "LYRANA, *quatuor voluminibus plerumque compacta, quæ ex adjecta Glossa Nicolai de Lyra statim distinguuntur.*"

As Meerman has not added the number of lines contained in each page, which is one of the distinguishing marks by which these books are to be ascertained, I am at a loss to conjecture what edition is here intended. I know no earlier edition of the Commentary of Lyra than that of Sweynheym and Pannartz, the first volumes of which appeared in 1471, and as it is not likely that every copy of a prior edition of so voluminous a work should have disappeared, I am inclined to think that Meerman had been misled by some imperfect copy of one of the editions in Gothic types which came out towards the conclusion of the 15th century.

NOVUM TESTAMENTUM.

THAT the Psalter should have been printed separately in the 15th century may be easily accounted for, from the constant demand that there must have been for numerous copies of it for the choral service of the Church. Other reasons not much to the credit of the theological attainments of that age, are to be assigned why the same method was not adopted in respect to the New Testament. I believe that while the editions of the Bible in Latin are so numerous, there is no account by the Bibliographers of any edition of the New Testament printed separately by itself before the year 1500. The edition however certainly exists, of which as I have had the opportunity of examining it in the Bishop of Rochester's Collection, it may be worth while to give some account.

It is a small 4to, printed in two columns, and in a very neat Gothic character, very much resembling that which Jenson used in his Augustinus de civitate Dei 1475. That this was the first attempt of the kind, is evident from the following curious, but anonymous preface, which is found before the Gospel of St. Matthew.

" Con-

" Conclamant omnes quemlibet fidelem qui se literas nosse profitetur, sacre scripture notitiam presertim quantum ast illam biblic partem quam novum testamentum vocant habere teneri, sed maxime eos quibus aut subditorum cura, aut verbi dei predicatio commissa est. Ne etiam compertum est paucis ad integram bibliam comparandum suppetere copias, complures etiam opulentiores gestabilibus delectari libris. His ego motus majorumq. meorum sacre theologie professorum autoritate persuasus nonnullorum etiam religiosorum secolariumq. clericorum zelo devictus presens manuale volumen quod totum novum testamentum continet ad laudem dei imprimere utinam bono omine temptavi. Factum qui in eo fructum invenerit probet.

GERMAN BIBLES.

BESIDES these editions of the Latin Bible, which were printed in Germany in the 15th century, there are others in the German language, two of which are particularly deserving of notice, as well on account of the great rarity of them as because they came from the same presses, with some of those which have been already mentioned.

They are not unknown to bibliographers, but the most accurate description of them is to be found in a Treatise in a German language, which was published by G. Steigenberger at Munich in the year 1787, 4to. In this many errors are corrected, into which others have fallen who have had occasion to describe them, the printers to whom they belong are clearly ascertained, and the time when they were published, set forth by very probable arguments.

The former of these is in the same type with the Latin Bible, No 7, and is to be ascribed to John Mentel. It is printed in two columns with sixty-one lines in each page. Steigenberger examined two copies, one in the Electoral Library at Munich, and the other in that at Stutgard, which appear to be the only ones known in Germany. To each of these a MS. colophon has been added

added by the Illuminator, from whence notwithstanding the doubts which are reasonably entertained of this sort of evidence, the probable age of them is collected.

In that of the Munich Library the inscription is as follows:

" 1467, Sub Papa Paulo secundo, & sub imperatore Frederico Tertio."

This appears at the end of the Prophet Jeremiah. At the end of the Apocalypse in the same hand is written:

" 1466. 27 Junio Ward dies buch gekast unc ingebunden um 12 Guld."—i. e. 1466: 27 Junii hic liber emptus fuit incompactus pretio 12 Guild.

Prefixed to this last are seen the arms of one Hector Mulich.

The colophon in the Stutgard copy is,

" Explicit liber iste anno domini millesiō
quadringentesimo * * * *
sexagesimo sexto format⁹ arte inpssoria
per venerabilem virū Johānv mentell
in argentina, &c."

It is proved by Steigenberger from certain documents, that Mentel was occupied in his profession before and during the year 1466; that Hector Mulich, whose arms appear in the copy at Munich, received a grant of them at about that time, from the Emperor Frederic, and he argues as well from these facts, as from the correspondence of these two inscriptions, and the

general appearance of the book and of the paper on which it was printed, that the date which is assigned by them, is probably the true one. The double date in the first copy may perhaps be fairly accounted for on the supposition that the Illuminator began his work in 1466, and concluded it in 1467.

The only copy of this most valuable book which is known in this country is in the collection of the Bishop of Rochester.

The other German Bible is also printed in two columns with 60 lines in each page. This is by no means of equal rarity, as four or five copies are known to exist in different collections in this kingdom. To some of these, the Illuminator has added a date, and the name of the printer per Joannes Fust 146?, or per J. F. in vigilia ascenscionis 146?, which is the same day with that in the Mentz Bible of that year. If the type were the same, as that which appears in the Latin Bible, the same reasons which have been just adduced respecting Mentel's Bible, would lead us to ascribe this to Fust, but the character has no resemblance with any used by him, and we may therefore conclude that the authors of the above inscriptions knew only the name of Fust as a printer, and therefore thought this fine book could only belong to him. This is not entirely improbable as it is well known that the first printers made a secret of their art, and that Fust

alone

alone was likely to be generally known, who had actually affixed his name to printed books. However this may be, we are to look elsewhere for the printer of this Bible. Steigenberger is inclined to assign it to Henry Eggesteyn, and not without good reason, if Eggesteyn was indeed the printer of the rare edition of Cæsar cum Celso 1473, the types of which correspond more exactly with this German Bible, than those of any other book that I have seen, and certainly more than with those of the Constitutiones Clementis by Eggesteyn 1471. The Cæsar, though Panzer gives it to Eggesteyn*, is more probably thought to belong to Conrad Fyner de Eslingen, who printed at that time. I cannot determine whether the types of this Bible are the same with those of either of the Latin ones before assigned to Eggestyn, as I have not had an opportunity of comparing them. If a resemblance should be found in either of them, a new printer should perhaps be named for that in which such resemblance may be found.

In regard to the date I should suppose it to be much earlier than the Cæsar, as the types in the Bible are perfectly fair and sharp, which is

* Panzer, Vol. I. p. 18, No. 17.

Julii Cæsaris commentarii de bello gallico cum Julio Celso de vita et rebus Julii Cæsaris.

Sine loco et typographo quidem, at *charact. gothi minor Henrici Eggesteyn.*

not

not the case in the other book, in which they have the appearance of being worn by much use.

LATIN BIBLE OF SIXTUS V.

THE Latin Bible of Sixtus V, printed at Rome 1590, the Canon of the Council of Trent declaring the authenticity of it, and the Papal Bull enjoining it to be received as such, which are prefixed, are well known to biblical scholars, as well as the typographical errors which after various contrivances to rectify them, occasioned its suppression. One of these contrivances was the pasting one word over another. I do not know that the variety which is to be found in the different copies of this book in respect of these corrections has ever been observed. In some the contrivance is very rarely applied, in others it frequently occurs. The copy in his Majesty's Library is perhaps that in which more are to be found than in any other. I should presume that on a comparison of that copy with James's Bellum Papale, which was written expressly to expose the variations between this edition and that which replaced it in 1592, almost every passage noted by James, will be found to be corrected.

POLISH BIBLE.

THIS is a very uncommon book. I therefore subjoin its particular description.

BIBLIA POLONICA a Pinczonianis edita et a Socinianis publicata, ex Hebraicis et Græcis Fontibus, cura et sumpt. Nicolai Radzivilii Palatini Vilnensis cum ejus epistola nuncupata Sigismundo Augusto Polonicæ Regi.

Impreſſæ Brestiæ Urbis in Lithuania, anno domini, 1563.

De Bure represents this as one of the scarcest books in the world, and adds, that the expence of printing it, which was defrayed by Prince Radzivil, Palatine of Volna, amounted to ten thousand golden crowns. It was entirely superintended by the leaders of the Socinians, among whom was the celebrated Michael Servetus. De Bure observes, that only two copies were known, one in the Imperial Library at Vienna, and the other in the Royal Library of Paris. Earl Spencer has however a beautiful copy, for which I have heard he gave one hundred pounds. The Bishop of Rocheſter's wants, I believe, a leaf. The title is in the Poliſh Language, which De Bure was not able to translate, as the copy at Paris had no title, and several leaves at the beginning were torn out.

Between

Between the Old and New Testament there are several preliminary dissertations in the Polish language.

For further particulars concerning this great literary curiosity see Clement Bibliotheque Curieuse de Livres rares. Vol. iv. p. 190.

It appears that a number of copies of this Bible were bought up and burnt, which is certainly a very effectual method of making a book scarce.

Melchior Adam, in Vitis Germanorum Consultorum, speaking of Strobandus, observes, "Editionem Bibliorum Polonicorum ex Hebraicis Græcisque fontibus versorum animo conceperat, et rationem sumtus ad hoc opus conficiendum tam pro interpretibus quam Typographis necessarios: nisi mors immatura huic Christiano instituto manus injecisset: quæ propterea tanto magis Polonis est lugenda quod etiamnum Bibliis Orthodoxis carere illos vulgo oporteat: Postquam illa, quæ illustrissimus Princeps *Nicolaus* Radzivil, dux Olicæ et Neswisensis magnis sumtibus Polonis dedit, malitia adversariorum coemta, *et Vulcano sunt tradita.*"

I am informed that the famous text, 1 John v. 7, is to be found in this translation, from whence it is to be inferred, that the Vulgate was the original from whence the version was made.

OLIVETAN BIBLE.

LA BIBLE, qui est toute la sainte Ecriture, translatée en François, par Robert Pierre Olivetan (aidé de Jean Calvin) Neufchatel, de Wingle. Fol. 1535.

This is usually denominated the Protestants Bible, being the first which was published by the Protestants: it is not very rare, though De Bure is certainly right in observing that it is exceedingly difficult to meet with a good copy. It was commenced in 1535, but was not completed till 1537. It is said that the editor was, on account of this book, afterwards poisoned at Rome. Calvin has the reputation of having had a considerable share in this work, which was translated from the Hebrew and the Greek; but not daring to put his own name to it, it was published under that of his relation Robert Pierre Olivetan, but who, according to De Bure, had not much to do with it. De Bure's words are, " Le Fameux Jean Calvin passe pour avoir eu la plus grande parte á cet ouvrage et que n'osant pas encore tout-a-fait le publier sous son nom, il fit passer cette version sous celui de Robert Pierre Olivetan, qui y travailla avec

avec lui a là verité, mais qui n'y mit que tres peu du sien." Vol. i. p. 78.

There is a Latin preface by Calvin, in which it has been observed, that positions are found very different from those which he afterwards maintained.

The following extracts from this preface I transcribe from Dr. Winchester's excellent Dissertation on the 17th Article.

Tandem igitur ubi adfuit plenum illud tempus ac dies a domino præordinata, adstitit coram Messias ille tot retro sæculis exoptatissimus: atque idem illa omnia cumulate præstitit quæ erant ad OMNIUM redemptionem necessaria. Neque vero intra unum Israelem tantum illud vereficum stetit, cum potius ad UNIVERSUM HUMANUM GENUS usque porrigendum esset: quia per unum Christum UNIVERSUM HUMANUM GENUS reconciliandum erat deo, uti his novi fœderis tabulis continetur et amplissime demonstratur.

Again in the same.

Ad istam Hæreditatem (regni paterni scilicet) vocamur OMNES SINE PERSONARUM ACCEPTATIONE, Masculi, Fœminæ, Summi, Infimi, Heri, Servi, Magistri, Discipuli, Doctores, Idiotæ, Judæi, Græci, Galli, Romani. NEMO HINC EXCLUDITUR, qui modo Christum, qualis offertur a Patre in salutem omnium admittat, et admissum complectatur.

Upon this Dr. Winchester observes, that these

opinions of Calvin, in 1535, might upon reflection have taught him more moderation towards those who differed from his later system.

CATECHISM.

EDWARD THE SIXTH'S CATECHISM.

CATECHISMUS brevis Christianæ Disciplinæ summam continens, omnibus Ludimagistris authoritate Regia, commendatus.

Huic Catechismo adjuncti sunt Articuli de quibus in ultima Synodo Londinensi Anno Domini 1552, ad tollendam opinionum dissentionem, et consensum veræ religionis firmandum inter Episcopos et alios pios et eruditos viros convenerat: Regiâ similiter authoritate promulgati.

Londini, cum privilegio Serenis. Regis.
Anno Dom. M.D.LII. 12mo.

Such is the title of a very rare little book, concerning which Heylin, in his Certamen Epistolare, very truly says, that "it is so hard to come by, that scarce one scholar in five hundred hath ever heard of it, and hardly one of a thousand has ever seen it." He is not so correct when he states, in the Historia Quinquarticularis, that it was set forth by Poynet, Bishop of Winchester, as there are much stronger reasons for supposing it to have been drawn up by Nowell.

It

It is certain that this Catechism, as well as the Articles which accompany it, was formed and digested under the eye of Cranmer, for this was publicly owned by him in his Answers to certain Interrogations, which were put to him by Queen Mary's Commissioners, and that they were submitted to the King for his approbation. Such approbation was expressed by a Letter prefixed to this book, dated at Greenwich, 20th May 1552, to Schoolmasters and other Teachers, enjoining them to use this Catechism, which is described in the beginning of the Letter in the following terms: " Cum brevis et explicata Catechismi ratio *a pio quodam et erudito viro conscripta* nobis ad congnoscendum offeretur ejus pertractationem et diligentem inquisitionem quibusdam *Episcopis* et aliis eruditis commissimus," &c. It does not seem likely that the king would have mentioned Poynet, who was now Bishop of Winchester, having been translated thither in 1551, in no higher terms than as pius et eruditus vir; and from his referring the book to bishops, we may suppose that it came from one who was not of that rank.

The internal evidence of the book warrants us to assign it to Nowell, for upon a comparison of it with that of which he is the acknowledged author, which he drew up at Cecil's request, and presented to the Convocation in 1562, and published in 1570, it will be found that the latter

is only an enlargement of the former, of which the plan, the matter, and the doctrines are regularly followed, and frequently the same words and expressions are used. So considerable a man as Nowell would hardly have thus built upon the foundations which had been previously laid by another without some acknowledgment; and had he been guilty of such plagiarism, there were many at the time who would most gladly have availed themselves of the charge against him. There is however another circumstance, which I have not seen noticed elsewhere, that appears to offer conclusive evidence.

In the inscription on the monument which was erected to his memory in the old cathedral of St. Paul, he is said, among other circumstances highly honourable to his character, to have been "Pietatis *triplici* Cathechismo Propagator." This cannot be strictly reconciled to fact, but under the supposition that this first Cathechism was his composition. Having published what is now called his larger Catechism in 1570, he put out an abridgment of it, which is also in Latin, in 1574, under the title of "Catechismus parvus pueris primum qui ediscatur proponendus in Scholis." To this is subjoined a translation into Greek, which was done at Nowell's procurement by some learned man, probably by Whitaker, who is known to have been the translator of the larger Catechism into the same language,

guage, and to have done the same by the Church Catechism, and some part of the Liturgy. Unless therefore we reckon this Greek translation as the Third Catechism, we cannot make out the *Triplex* Catechismus without supposing that of 1552 to have been his: if we do reckon it as such, the Greek translation of the larger one ought to be taken into the same account, which will make the number of the Catechisms to be four instead of three.

The most material doctrinal difference between this little volume and that of 1570, is found in the Exposition in the Petition of the Lord's Prayer "thy kingdom come," which in King Edward's Catechism was made to favour the doctrine of the millenium more openly than in the latter. This is noticed by Joseph Mede, who, in a letter to Dr. Twisse, observes, that the millenary doctrine prevailed among the divines of king Edward's days.

The larger Cathechism of Dean Nowell, of which the old editions were become very scarce, was reprinted at Oxford in 1795, with a preface and notes by the present learned bishop of St. Asaph. On this authorized declaration of the doctrines of the Church of England the Bishop well observes, "Non parum lucis in explicandis 39 articulis fidei et religionis præbiturus est hic Cathechismus quum ex hoc plane constare possit Convocationem Anglicanam nolle Calvinianis Scripturarum

Scripturarum interpretationes quicquid de iis id temporis censerint non pauci, iidemque magni nominis viri lege sanxise." So far indeed is it from giving countenance to the Geneva opinions, that it was very ill received by the Calvinistic clergy, who endeavoured to detract from the estimation in which it was held. Cartwright in particular sneered at it in his Admonition, and complained " that ministers like young children were to be instructed and taught catechisms." This was well censured by Whitgift, who declared " that he knew no man so well learned, but it might become him to read and learn this learned and necessary book;" an opinion to which few who peruse it with unprejudiced attention will decline to accede. So well timed was this re-publication of the Bishop, and so eagerly has it been sought after, that the whole impression, though it was a large one, has long since been sold, and it is therefore hoped, that the University of Oxford will gratify the constant demand for it by a new edition.

MISCELLANEOUS BIBLICAL.

COMPLUTENSIAN POLYGLOT.

OF this fine book Count M'Carthy had a copy on vellum, which he bought at the Pinelli sale. Of this sort only three copies were printed. Vid. Pinelli Cat. There are copies also in the following libraries:

British Museum (Cracherode's).
King's Library.
Blenheim.
Earl Spencer.
Bishop of Durham.
Bishop of Rochester.

See Dibdin's Introduction to the Classics. Vol. i. p. 1.

VETUS TESTAMENTUM GRÆCUM juxta LXX Interpret. Studio Antonii Cardinalis Canopæ, ope doctorum virorum adjuti cum prefatione et scholiis Petri Morini. Romæ. Zanetti 1586. Fol.

Most Bibliographers have given a wrong date to this book, and have added a unit improperly. Its true date is 1586. See Goutard's Catalogue, p. 2.

It is a rare and highly esteemed edition, copies of which, on large paper, are in the collections of Earl

Earl Spencer and the Bishop of Rochester. This is the edition which has been used in Walton's Polyglott. It is accompanied by Greek scholia, taken from various manuscripts at Rome by Morini, who superintended the work through the press.

A Latin version of this Bible was published at Rome in 1588, and at Paris in 1628. To this last the New Testament was added. Good copies of this edition very rarely occur, but it is in very high esteem from its accuracy.

See de Bure. V. I. P. 24.

PSALTERIUM GRÆCUM cum Latina versione vel potius recognitione Johannis Crestoni Placentini Monachi cujus præmissa Epistola ad Ludovicum Donatum Episcopum Bergonensem. Mediolani 1481. Small folio.

This is a very rare book, but chiefly esteemed from its antiquity; copies of it are in the

British Museum.
King's Library.
Earl Spencer.
Blenheim.

BIBLIA SACRA LATINA, &c. Per Fust et Schoiffer. 1462.

This

The copies of this Bible on paper are more rare than those on vellum. The King's copy is on paper, so is that which belonged to Mr. Willett. The Blenheim copy, Lord Spencer's, and that in the British Museum, formerly Mr. Cracherode's, are on vellum. More perhaps were printed on vellum, that they might have the greater resemblance to manuscripts.

BIBLIA SACRA LATINA. Parisiis per Ulri cum Gering, Martinum Crantz et Michaelem Friburger, anno (ut creditur) 1476. Fol.

This is the first Paris edition, and of most extraordinary rarity.

Copies are found in the libraries of Earl Spencer and the Bishop of Rochester.

BIBLIA SACRA LATINA. Venetiis opera Nicol Jenson. 1476. Fol.

Copies of this rare edition are in the Royal Library, and that of Lord Spencer. Lord Spencer's copy is on vellum.

BIBLIA SACRA LATINA. Neapoli per Mat. Moravum. 1476. Fol.

This

This also is a most rare book; it is to be seen at Blenheim. Earl Spencer has a copy on vellum.

BIBLIA SACRA LATINA. Opera Aldi Manutii. Romæ. 1590. Fol.

A most celebrated and rare edition, known by the name of the Bible of Sixtus Quintus.

The Duke of Grafton and Earl Spencer have copies on large paper. The Bishop of Rochester has also a copy. For an account of this Bible see De Bure, Art. 39, and the preceding part of this work.

PSALMORUM CODEX. Per Fust et Schoiffer. 1457. Fol.

It is unnecessary to speak of the extraordinary rarity of this book. It is on vellum. Henneker mentions five copies; that which was in the Abbey de Roth is now with Lord Spencer, who obtained possession of it in 1798.

PSALMORUM CODICIS Editio altera per Fust et Schoiffer. 1459.

Earl

Earl Spencer has a copy of this edition upon vellum.

PSALMORUM CODICIS Editio altera. Per Fust et Schoiffer. 1490.

Lord Spencer has a copy of this edition also. There are two editions of the Psalms printed about the year 1459, in the same types as these of Mentz.

BIBLIA ITALICA. Venet. per Vind. Spira. 1471. Fol.

This is the first Italian Bible, and remarkably scarce. There is a copy in the King's Library, and one in the possession of Earl Spencer.

BIBLIA IN LINGUA ESPANOLA. Ferrara, 1553. Fol.

This celebrated edition of the Bible is sometimes called the Jews Bible, and sometimes the Ferrara Bible. It is in the Gothic character. The Bishop of Rochester has a copy.

BIBLIA SACRA, figuris æneis eleganter incisis edita A Joanne Ulrico Krausen. August. Vindelico: Fol.

These engravings of subjects from the Bible are in great esteem, and are very curious.

The Bishop of Rochester has a copy of the work.

BIBLIA SACRA, cum inter. Michael de Lyra, Romæ, per Sweynheym et Pannartz. 1472. 5 vol. Fol.

The first Bible published with a commentary, and of remarkable rarity. Earl Spencer has a copy.

JOANNIS CARDINALIS DE TURRECREMATA, expositio in Psalmos.

The following curious editions of this work are not noticed by De Bure.

TURRECREMATA in Psalmos. Romæ. Gallus. 1470.

There was a copy of this book in the Valliere collection.

August. Vindel. J. Schiissler, 1472.

The Bishop of Rochester has a copy of this edition.

——— Romæ per Lupum Gallum fratrem magistri Ulrici Galli de Bienna. 1476. Fol.

A copy of this edition also is in the Bishop of Rochester's library.

GULIELMI DURANDI rationalis divinorum officiorum celebrandorum.

Per Fust et Schoiffer. 1459.

The rarity of this book is sufficiently known. De Bure says, that France could boast of but two copies. There are six in this country, namely at

Blenheim,
Lord Pembroke,
Lord Spencer,
Mr. Willett,
Bishop of Rochester,
Sir John Sebright.

CANONES ET DECRETA CONCILII TRIDENTINI. Romæ, 1564.

The Bishop of Rochester has a copy of this book, with the autographs of the Secretary and Notaries.

S. CYPRIANI OPUS EPISTOLARUM. Romæ, per Sweynheym et Pannartz. 1471.

Of this rare book there are copies at Blenheim, and in the libraries of Earl Spencer and the Bishop of Rochester.

S. CYPRIANI OPUS EPISTOLARUM. Venet. per Vindel. Spira. 1471.

This book is more rare than the former. There is a copy in the King's library, and in that of Lord Spencer.

LACTANTII FIRMIANI Opera, &c. Impress. in Monasterio Sublacensi. 1465.

Of this most rare book I have elsewhere made mention. It is a proud circumstance, that we should be able to boast of five copies in this country. They are to be found with the

Duke of Marlborough,
Lord Pembroke,
Lord Spencer,
British Museum,
Bishop of Rochester.

De Bure makes no mention of the following editions of Lactantius.

Lactantius

Lactantius. Adam Rot. 1471.

There is a copy of this edition at Blenheim upon vellum. At the British Museum there is one which was Mr. Cracherode's on paper. Earl Spencer has also one on paper.

Lactantius. Romæ. 1471.

Of this edition Earl Spencer has a copy.

J. Hieronymi Opus Epistolarum. Sweynheym et Pannartz. 1468.

Of this most rare book there are copies at Blenheim and with Earl Spencer.

There were two other editions by the same printers.

Divi Hieronymi Expositio in Symbolum Apostolorum. Oxon. 1468.

This, according to De Bure was the first book printed at Oxford. He mentions two copies, one in the Bodleian, the other in Lord Oxford's collection. There is also one in the Public Library at Cambridge, one with Lord Pembroke, and one in the King's Library.

S. Augustini de Civitate Dei, Editio Princeps. 1467.

Of this, the first edition of the work, there is a copy at Blenheim, one with Mr. Willett, another with Earl Spencer.

——— Romæ. Sweynheym et Pannartz. 1468.

This is the second edition, of which Lord Spencer has a copy.

——— Venet. Vindel. Spira. 1470.

This is a very curious and valuable edition, of which there is a copy on vellum at Blenheim. The Bishop of Rochester also has a copy.

——— Mogunt. Per Schoiffer. 1473.

This is very rare. The Bishop of Rochester has a copy, as he has also of the following edition not mentioned by De Bure.

AUGUSTINUS DE CIV. DEI. Rom. Per Ulricum Han. 1474.

This is a very rare edition.

S. LEONIS MAGNI Opera. Romæ. Sweynheym et Pannartz. 1470.

Copies of the above are in the following Libraries:

The King's,
Earl Spencer's,
Bishop of Rochester.

The

The following curious editions of S. Leo's works are not mentioned by De Bure.

LEONIS OPERA cum Epist. Episcopi Aleriensis. Romæ. Ul. Gallus.

Of this edition copies are with
Duke of Marlborough,
Earl Spencer,
Bishop of Rochester,
The King's Library.

——— Cum Epistola prædicta. Vetus editio sine nota.

A copy of this edition is at Blenheim.

S. THOMÆ AQUINATIS secunda secundæ. Mogunt, per Schoiffer. 1467.

Of this rare book the King has a copy upon vellum. There is also a copy at Blenheim.

The following are not mentioned by De Bure.

THOMAS AQUINAS, prima secundæ. Mogun. Schoiffer. 1471.

Of this there is a copy on vellum in the King's Library. The Bishop of Rochester has a copy.

——— Quarti Scripti. Mogun. 1469.

The King has a copy of this book on vellum.

DIALOGORUM SANCTI Gregorii Libri quatuor. Ed. Prin. A Joan. Guttemburg. 1458.

There is a copy of this book in the library at Wilton. A learned friend, who has examined it, says, that the colophon, which is in red letters, is manuscript. There is also a manuscript note at the beginning which shews it to be spurious.

DIONIS CHRYSOSTOMI Orationes 4 de Regno. 4to.

This most rare book is in the collection of the Bishop of Rochester. It is so very uncommon that De Bure doubted its existence. Belles Lettres, N°. 2354.

In the first page there is a dedication to Maximilian, son of Frederick III. "*Ad illustrissimū et serenissimum dominum dominū Maximilianum divi Cæsaris. Frederici tercū filium Franciscus de Picolhomincis Seneñ. S. Eustachii Cardinalis.*"

At the end of the dedication is,

"*Ex urbe Kal.* | *añi.* MCCCC. *sexagesimo nono.*"

In the second leaf is the dedication of the person who translated the book from Greek into Latin to Pope Nicolas V. The type is round

round and more elegant by far than that used by Sweynheym and Pannartz. The paper is almost as thick as vellum, and beautifully white, the ink remarkably black. There are sixty leaves, and there are 23 lines in a page.

Bibliographers are by no means agreed at what place this curious book was printed. Certainly not by Sweynheym and Pannartz, nor by Ulric Han or any other Roman printer. Audiffred, p. 31, thinks it probable that it was the production of some Venetian or Florentine printer.

THEOLOGICAL.

Erudition for any Christen Man.

My account of the following rare book is given from a copy in Sion College Library.

" A necessary Doctrine and Erudition for any Christen man, set furthe by the kynges maiestie of Englande, &c.

Psal. xix.

Lorde preserue the Kyng, and here vs whan we call vpon the.

Psal. xx.

Lorde in thy strengthe the Kynge shall reioice, and be meruailous glad through thy saluation."

On the back of the title,

" The contentes of this boke,
The declaration of fayth.
The articles of oure belefe | called the Crede.
The seuen sacramentes.
The. x. commaũdementes of almighty god.

Our

Our lordes praier | called the *Pater noster.*
The salutation of the aungell | called the *Aue Maria.*
An article of freewyll.
An article of iustification.
An article of good workes.
Of prayer for soules departed."

After this table of contents follows the preface, at the head of which is this title,

" Henry the eyghth by the grace of God Kynge of Englande, Fraunce, and Irelande, defendour of the faythe, and in earthe of the churche of Englande and also of Irelande, supreme head, vnto all his faythful and louying subiectes sendeth greetyng."

At the end,

" ☞ This boke bounde in paper bourdes or in claspes, not to be solde aboue . xvi. d.
Imprinted at London in Fletestrete by Thomas Berthelet printer to the kynges hyghnes, the . XXIX. day of May, the yere of our Lorde . M. D. XLIII. Cum privilegio ad imprimendum solum."

Part

Part of the Exposition of the fourth Commandment.

" Remembre that thou kepe holy the sabbote daye."

* * * *

" And to the entent the ignorant people maye be the more clerely instructed, what holy and spiritual workes they ought to do upon the holy daye, here foloweth a brefe declaration thereof. Firste let them make an accompt with themselues, how they haue bestowed the weke past, remẽbring what euyll mindes and purposes they haue had, what wordes they haue spoken, what thinges they haue done, or lefte vndone, to the dishonour and displeasure of god, and to the hurt of their neighbour, and what example or occasion of euyll they haue giuen vnto other. And whan they haue thus recollected and considered all these thinges in theyr mindes, than let them humbly knowlege their fautes unto god, and aske forgiuenes for the same, with vnfained purpose in their hartes to conuert and retourne from theyr naughty liues, and to amend the same, and let them also clerely and purely in theyr hertes, remitte and forgiue al malice and displeasure, which they beare to any creature. Than let them fal vnto prayer accordinge to the

commaundement of Christe, where he sayth: *whan you beginne to praye, forgiue what so euer displeasure you haue against any man**. And whan they be wery of prayer, than let them vse reading of the worde of god, or some other good or heauenly doctrine, so that they do it quietly, without disturbance of other, that be in the church, or els let them occupye theyr mindes, with holsome and godly meditations, wherby they may be the better, and they that can reade, maye be well occupied upon the holy day, if in time and place conuenient, they reade sobrely and quietly vnto other, suche as they have charge of, suche good bokes as be allowed, whiche maye be vnto them in stede of a sermon: for all thinges that edifie mans soule in our lord god, be good and holsome sermons.

" And truely if men wold occupie them selues vpon the holy dayes, and spende the same dayes holily after this fourme and maner, not onely in the house of god, but also in theyr owne houses, they shulde eschue thereby moche vyce, confounde theyr ancient ennemie the deuyll, moche edifie both them selues and other, and finally atteyne moche grace, and highe rewarde of almighty god.

" Also men must haue speciall regarde, that they be not ouer scrupulouse, or rather super-

* Marc. xi.

sticiouse

sticiouse, in absteyninge from bodely labour upon the holy daye. For not withstandynge all *that* is afore spoken, it is not ment, but we may upon the holy daye, giue our selues to labour, for the spedy perfourmaunce of the necessary affaires of the prince, and the common welthe, at the commandement of them, that have rule and authoritie therin. And also in all other tymes of necessitie, as for sauing our corne and cattel, when it is like to be in dangier, or lyke to be destroyed, if remedy be not had in tyme, for this lesson our sauiour teacheth vs in the gospell, and we nede not to have any scruple or grude in conscience, in such case of necessitie, to labour on the holy dayes, but rather we shulde offende, if we shulde for scrupulositie not saue, that god hath sent for the sustenance and reliefe of his people. And yet in suche tymes of necessitie (if their busines be not very great and vrgent) men oughte to haue such regarde, to the holy day, that they do bestowe some conuenient tyme, in hearynge diuine seruice, as is aforesaide.

Against this commaundement generally do offende all they, which wyll not cease from theyr owne carnall willes and pleasures.

Also they, whiche hauinge no laufull impediment, do not guye them selfe vpon the holy daye to hear masse, to heare the word of god, to remembre the benefytes of god, to giue thankes

thankes for the same, to pray, to exercise such holy workes, as be appointed for suche dayes, but (as comonly is vsed) passe the tyme, either in idelnes, in glotony, in ryot, or other vaine, or idle pastime, do breake this commandement. For surely suche kepyng of holy day is not accordinge to the intent and meaning of this commandement, but after the vsage and custome of the Jewes, and doth not please god, but dothe moche more offende him, and prouoke his indignation and wrath towardes us. For as saint Austine saithe of the Jewes. They shulde be better occupied, labouringe in their fieldes, and to be at plough, than to be ydle at home. And women shulde better bestowe theyr time in spinning of woll, than vpon the sabbot day, to lose theyr time in leapyng or daunsing, and other ydell wantonnes.

"All they do also offende against this commaundement, whiche do heare the word of god, and giue not good hede thervnto, that they may vnderstand it, or if they do vnderstand it, yet they endeuour not theyr selues to remembre it, or if they remembre it, yet they study not to folowe it.

"And all they breake this cōmandement, whiche in masse time, do occupye theyr myndes with other matters, and lyke vnkind people, remembre not the passion and death of Christ, nor giue thankes vnto him: whiche thinges in the

the masse tyme they ought specially to do. For the masse, wherin after the consecration is really present the very blessed body and bloude of Christe, is celebrate in the churche for a perpetuall memory of his death and passion.

" And lyke wise do all those, which in suche tyme as the cõmon prayers, be made, or the worde of god is taught, not onely by them selues do gyve none attendance thervnto, but also by reading, walkinge, talking, and other euyll demeanour, let other that wolde well vse them selues.

" And lyke wyse do all they, whiche do not obserue, but dispise suche laudable ceremonies of the churche, as set forthe goddis honour, and apperteyne to good ordre to be vsed in the churche. And therefore concernyng suche ceremonies of the churche, as haue been institute by our forefathers, and be allowed by the prynces or kynges of the domynions, whiche nexte to god be the chiefe heades of the churches: althoughe men oughte not to haue soo fonde opinion of the said ceremonies, to thinke that they haue power to remytte synne, yet they be very expedient thinges, eyther to excite or stirre vp mens deuotion, and tõ cause them to haue the more reuerence toward the sacramentes: as the hallowing of the fontẽ, of the chalice, of the corporace, of the aultare, and other like exorcismes and benedictions, dõne by the mynisters

of

of Christis churche: or elles to put vs in continuall remembrance of those spirituall thinges, whiche be signified by them. As sprinklinge of hol, water, dothe put us in remembrance of our baptisme and of the bloud of Christe sprinkled for our redēption vpō the crosse. Giuinge of holy breade doth put vs in remembraunce of the sacrament of the aultare, which we ought to receiue in right charitie; And also that all christen men be one body mysticall of Christe, as the bread is made of many graynes, and yet but one lofe. Bearynge the candels on Candelmas day, dothe put us in remembrance of Christ, the spirituall lyght, of whom Symeon dyd prophecy, as is redde in the churche that daye. Gyuinge ashes on ashwedensday, dothe put us in remembrance, that every christen manne shulde considre, that he is but ashes and earth, and thervnto he shall retourne. Bearyng of palmes on palme sonday, dothe put us in remembrance of the receyuing of Christe into Hierusalem a littell before his deathe, and that we must haue the same desyre to receyue him in our hartes. Crepynge to the crosse on good friday, and there offeringe vnto Christ before the same, and kyssinge of it, declareth our humble submission and thankes gyuinge to Christ for our redemption, which he hath wroughte for vs upon the crosse. And so fynally the setting vp of the sepulchre of Christe, whose body after his

his death was buried: And all other like laudable customes, rites, and ceremonies do put vs in remembrance of some spiritual thing. And therfore they be not to be contemned; and cast away, but obediently to be vsed and continued, as thynges good and laudable for the pourposes abouesaide."

Many writers have assigned this book to Archbishop Cranmer, but erroneously. In the Library of Corpus Christi College, Cambridge, there is a manuscript, No. CIV. 5. containing what are there called, Annotations upon the King's Book, by Archbishop Cranmer. By the King's Book is intended "The Erudition of a Christen Man."

For a more particular account of this book, see Burnet's History of the Reformation, V. i. P. 286, where it is expressly said, that it was drawn up by a Commission from the King, confirmed in Parliament.

THORDINARY OF CRYSTEN MEN.

BY WYNKEN DE WORDE.

There are two editions of this book, both printed by Wynken de Worde, one in 1502, the other in 1506. Both are ornamented with wooden cuts, but these are totally different in the two editions; though I believe the contents of the two editions are the same.

This book is minutely described by Herbert; but as he has given no extract, the following concise one may be acceptable.

" Here foloweth the ten paynes of the partye of the body that these dampned suffre in hell (and every of them devysed in foure) and so they ben forty paynes.

The first is fyre ryght cruelly brennynge,
The second is colde so moche fresynge,
The thyrde grete cryes of dolour without ceasynge,
The fourth smoke the whiche may not in hell be lefte,
The fyfth odour and stynkynge moche horryble.
The syxte vysyon of devylles terryble,
The seventh hungre tourmentynge cruelly,

The eyghth thyrste the whiche tormenteth in lyke wyse,

The nynth grete shame and confusyon,

The tenth in all his membres afflyccyon.

The firste payne is of fyre brennynge, of the whiche it is to understande, that notwithstandynge that the fyre of hell is a thynge corporall (and of the same nature as is that of this worlde), how be it they differ in foure thynges. The firste is in sharpnes of hete, for it is more hote than is oures, of as moche as oures is more hoter than that the whiche is paynted on a wall, after as sayth saint Austyn the whiche is none other thynge to understande, but that we be not suffycyent for to ymagine the excesse of the fyre of hell in regarde and comparyson of oures. Of the which evermore we have soo mervayllous experyens, that there is noo metall nor other thynge but that it melteth, brenneth or altreth and therefore esmervayll the tourment of the fyre of hell what it may be. The seconde dyfference of the fyre of hell and of oures is as unto the hardenes for oures is in beynge lesseth and consumeth his mater, but that of hell is eternall and never lesseth. For for ever her mater shall endure. That is to understande the body and the soule of dampned synners them holdeth alwayes in the one maner. Thyrdely they differre in lyght, for how be it that that of hell is grete and brennynge

ever

ever more yet it yeldeth no lyght, the whiche is ony thynge pleasaunte, but all the syght, and lyght the whiche is in hell, it is for to torment grevously these that ben dampned. Fourthly they dyfferre, for it conserveth in beynge the thynge that it brenneth and boyleth to chaunge in to ashes, or in to other nature. By these foure thynges appereth, that none understandynge is suffycyent to comprehende the horrybylyte of suche tourment.

TINDAL.

In p. 320 of my second volume, I have erroneously asserted that the "Newe Testament" by Tindal, purchased of Dr. Combe by the British Museum, of the date of 1534, was the first edition. I have since discovered, that the first edition was printed in 1526. The only copy known was bought by Dr. Gifford, and given by him to the Baptist Library at Bristol. There were two or three other editions it seems before that of 1534. Of this last edition is that most curious and beautiful copy on vellum in the Cracherode Collection, which, beyond a doubt, belonged to Anne Boleyn, and has her name ANNA REGINA ANGLIÆ inscribed on the three outward edges of the leaves.

I have employed an intelligent friend to examine the copy of the first edition of Tindal's Testament in the Baptists' Library at Bristol, where by the way are to be found many scarce and valuable books, with several curious articles collected by their Missionaries in the East Indies. By his assistance I am enabled to give the following description of it.

It is in duodecimo, and is lettered on the back, "New Testament by Tyndal, first edition

1526. It has no title page. There is a portrait pasted to the first leaf, with G. Vertue ad vivum delin. 1738, et sculpsit 1752. Underneath the print is this inscription.

Hoh Maister John Murray of Sacomb,
The works of old Time to collect was his pride,
Till oblivion dreaded his care;
Regardless of friends intestate he dy'd,
So the Rooks and the Crows were his heir.

Quere, who was this John Murray?

On the opposite leaf is a printed paper pasted, which says, that "On Tuesday evening (13th of May 1760) at Mr. Langford's sale of Mr. Ames's books, a copy of the Translation of the New Testament by Tindall, and supposed to be the only one remaining which escaped the flames, was sold for fourteen guineas and a half. This very book was picked up by one of the late Lord Oxford's Collectors (John Murray written in the margin) and was esteemed so valuable a purchase by his Lordship, that he settled 20l. a year for life upon the person who procured it. His Lordship's library being afterwards purchased by Mr. Osborne, of Gray's Inn, he marked it at 15 shillings, for which price Mr. Ames bought it. This translation was finished in the reign of Henry the Eighth, an. 1526, and the whole impression, as supposed (this copy excepted) was purchased by Tonstall,

Bishop of London, and burnt at St. Paul's Cross that year."

On the other side of the leaf in MS. is this.

" N. B. This choice book was purchased at Mr. Langford's sale, 13th May, 1760, by me John White, and on the 13th day of May, 1776, I sold it to the Rev. Dr. Gifford for 20 guineas, the price at first paid for it by the late Lord Oxford." This is signed John White.

Dr. Gifford, it is well known, was assistant Librarian at the British Museum, and I believe a Baptist. He left his library to the use of the Baptist Society at Bristol. He is said to have been a lively and much admired preacher, of whom it might have been said, as it was of one of the early Reformers, vividus vultus, vividi oculi, vividæ manus, denique omnia vividi. He died in 1784. This by the way.

Then follows a print of the Earl of Oxford, formerly the owner of the book, who died in 1741.

At the end of the book is the following note in MS. by J. Ames.

" This singular English Translation of the New Testament appears perfect to a person understanding printing, although it bears no date, which many books about that time wanted also, the subject at that time so dangerous to meddle with. Recourse may be had to history to know the person who, the time when, and the place where

where it was done. First, the person is generally supposed to be William Tindal from many writers, and his own other writings, as his Pentateuche, or five Books of Moses, printed 1530, at different presses. See Fox's book of his Acts and Monuments for the burning of it, P. 549 and 990 of his Book of Martyrs; and also in my History of English Printing, P. 490. And be sure observe the last paragraph to the reader in this same book. This edition was thought to be so effectually destroyed, that till late no one was found until Harley, Earl of Oxford, a great lover of scarce books, employed one *John Murry*, a person of some taste, who by accident found this. The Earl was so rejoiced at it, that he forthwith settled an annuity on him so long as he lived of 20l. a year, which was paid him to his decease (which was in 1748.) Myself, among others, having heard the story of such an edition of the N. Testament when I was about my History of Printing, I went among the most noted libraries, and met with this in the Harleian Library, but never saw another.

" The place where printed is generally supposed to be Antwerpe, where persons in those days had the press and greater liberties than in their own countries. When Lord Oxford's books were sold to Tho. Osborne for 13,000l. this book among the rest went with them to him, and was represented by his cata-

logue maker as some Dutch edition of the N. Testament. See his Catalogue, Vol. 1st, p. 25. No. 420, anno 1743.

" The manner in which this book is done, *show* it very early, as the illuminating of the great or initial letters, early used in the finest of our old MSS. when they had a set of men, called illuminators, for such purposes. Besides the marginal notes being done with the pen, which were afterwards printed, show it prior to others that were printed with them. The person who did it *shew* a fine free hand scarce now to be exceeded. These considerations put together incline me to subscribe to this being the first printed edition of the English N. Testament. J. Ames,"

Underneath this is written—

" And what puts it out of all doubt that it is prior to all other editions are his own words in the second page of his address *to the Reder*.

A. Gifford, Sept. 11, 1776."

The address " to the Reder," alluded to here and by Mr. Ames, is at the conclusion of the book. It is to this effect.

" Them that are learned christenly, I beseeche for as moche as I am sure and my conscience beareth me recorde, that of a pure entent, singilly and faythfully I have interpreted itt (the Gospel) as farre forth as God gave me the gyfte of knowledge and understondynge, so that

that the rudness of the worke now at *the first tyme* offende them not: but that they consyder howe that I had no man to counterfet, nether was holpe with englyshe of any that had interpreted the same, or soche lyke thinge in the Scripture before tyme," &c.

After this follow "the errours committed in the prentynge."

TINDAL.

TRANSLATION

OF PART OF THE

GOSPEL OF ST. MATTHEW.

" An exposycyon vpon the v. vi. vii. chapters of Mathewe, which thre chapters are the keye and the dore of the scrypture, and the restorynge agayne of Moses lawe corrupt by y^e^ Scrybes and Pharyses. And the exposycyon is the restorynge againe of Chrystes lawe corrupt by the Papystes. ¶ Item, before the boke thou hast a prologe very necessary, conteynynge the whole sum of the covenaunt made betwene God and vs, vpon which we be baptysed to kepe it. And after thou hast a table that ledeth the by the notes in the margentes vnto al that is intreated of in the booke. ¶ Cun [sic] privilegio."

This book is printed in the duodecimo size, and contains folia cix, exclusive of the table or index. It is without date, and without name of place where printed or of printer. The text of the three chapters is printed in the black letter;

letter; the exposition, in a Roman letter. At tthe end of the exposition, fol. cix, are placed the initials W. T., which are intended to denote William Tindal. For this exposition (without the index) occurs in Tindal's Works, fol. Lond. 1573, p. 184. But the edition of the exposition now before us, (unquestionably the first) is only very slightly and unsatisfactorily noticed by Ames, in his General History of Printing, among a few undated pieces about the year 1547. And Herbert gives some account of it only as "*newly set forth and corrected according to the first copye,*" with the printer's name, and as containing folia c. The copy then, which I have described, must be considered as a very great curiosity. It belongs to his Grace the Archbishop of Canterbury, to whom it has been presented by the Rev. Mr. Todd, who met with it a few years since in a volume of tracts of the sixteenth century, which he purchased at a small price. It now forms a part of the rich collection of Bibles and Various Translations of the Scriptures in Lambeth Library.

The address to the reader occupies eleven folia. Tindal closes it, after describing several of the Christian profession, in these words. "Go to then, and desyre God to prynte this professyon in thine harte, and to encrease it dayly more and more, that thou mayst be ful shapen like vnto the ymage of Chriſt in knowledge

ledge and loue; meke thy selfe, and crepe lowe by the grounde, and cleue fast to the rock of this profession, and tye to thy shype this anker of faythe in Chrystes bloude, with the gable of loue, to cast it out agaynste al tempestes, and so set vp thy sayle, and get the to the mayne se of Godes worde. And rede here the wordes of Chryste with this exposycyon followynge, and thou shalt se the lawe, fayth and workes, restored eche to his ryght vse and true meanynge; and therto the clere dyfference betwene the spiritual regyment and the temporal, and shalt haue an intraunce and open waye into the rest of all the scripture; wherin and all other thynges the spyryte gyde the and thyne vnderstandynge. So be it."

WILLIAM TINDAL.

" THE parable of the wycked mammon. Compiled in the yere of our Lorde M. D. XXXVI. W. T.

Romans III. Chap.

We holde that a man is justified by fayth withoute the workes of the lawe.

Imprynted at London by Jhon Daye, dwellyng in Sepulchres Paryshe at the signe of the Resurrectiō, a little above Holbourne Cōduit.

M. D. XLVII. (1547) 16mo.

Ames mentions an earlier edition of this tract, printed by William Copland, 1536. Both are very scarce; I fortunately possess Herbert's copy of the second edition, printed in London. The first edition was printed at Marlborow, in the land of Hesse. It is a small quarto, of which there is a copy in the Bishop of Rochester's collection.

A curious anecdote is mentioned in the preface, which I should like to have further opportunity to investigate; mention is made of one " William Roy," who assisted Tindal in transcribing

cribing and collating, but afterwards proved perfidious.

Query, who was this William Roy?

Tindal's words are these:

"The cause why I set my name before this little treatise, and have not rather done it in the new testament is, that then I followed the councell of Christe, whiche exhorteth Matth. vi. to do their good deades secretly, and to be content with the conscience of well doynge, and that God seeth us, and patyently to abyde the rewarde of the last day, which Christ hath purchased for us: and nowe would fayne have done likewyse, but am compelled otherwyse to do.

"Whyle I abode a faythfull companion whiche nowe hathe taken another viage upon him, to preache Christ were (I suppose) he was never yet preached (God which put in his hart thither to go sende his spirite wyth hym, cōforte him, and bringe his purpose to good effecte) one, Willyam Roy, a man sōēwhat craftye when he cometh unto new acquayntaunce and before he be thorow knowen, and namely when all is spent, come unto me and offered his helpe. As longe as he had no money, somwhat I coulde rule hym, but as soone as he had gotten hym money, he became lyke hymselfe agayne.

"Neverthelesse, I suffred all thynges tyll that was ended whiche I coulde not do alone without one both to wryte and to helpe me to compare

the

the textes together. Whan that was ended, I toke my leave and bad hym farewel for oure two lyves, and as men say a day longer. After we were departed, he wente and got him new frendes, whiche thynge to dooe he passeth all that ever I yet knewe. And there when he had stored hym of money, he gette him to Angertyne, where he professeth wonderful faculltes, and maketh bost of no smal thinges. A yere after that, and now xii monethes before the pryntynge of this worke, came one Jerome, a brother of Grenenhiche also, throughe Wormes to Angentyne, sacynge: that he entended to be Christes disciple another whyle, and to kepe (as nye as God would geve him grace), the profession of his baptysme, and to get his lyvynge with his handes, and to lyve no longer ydely, and of the sweate and laboure of these captyves whiche they had taught not to beleve in Christ, but in cut shewes and russet coates. Whiche Jerom with all diligence I warned of Royes boldnesse, and exhorted hym to beware of hym and to walke quiyetly and with all patience and longe sufferynge, accordinge as we have Christ and his apostles for an ensample, whiche thynge he also promysed me. Neverthelesse when he comen to Angentyne, wyllyam Roye (whose tunge is able not only to make fooles sterke mad, but also to deaceyve the wyseste that is at the firste acquaintaunce) gat hym to hire and

set

set him a worke to make rymes, whyle he hymselfe translated a dyaloge out of laten into englyshe. In whose prologe he promiseth more a great deale than I fere me he will ever paye."

The work here alluded to, I presume, must have been written against Tindal; but I no where have been able to find any mention of it, or of those two personages Roye and Jerome. Roye must have been, even by Tindal's description, a man of considerable endowments, and is a suitable object of further enquiry. Lewis, in his History of the English Translations of the Bible, says, he was a Friar, and that he was burned in Portugal, P. 75. Lewis refers the readers to More's English Works.

WILLIAM TINDAL.

All the works of this early writer are exceedingly scarce. The following is rarely to be found.

THE OBEDYENCE OF A CHRYSTEN MAN, and howe Christen rulers ought to goyerné, wher in also (if thou marke dilygently) thou shalt finde eyes to perceave the crafty conveiaunce of all Jugglers.

At the end and after the table of contents is this colophon.

Imprinted at London by
Wyllyam Coplande.
1561. 12mo.

The author's introduction to his readers is very curious, and considering the period at which he wrote, indicative of no small boldness. He begins with admonishing his reader not to despair, although he be forbidden on pain of life and goods to read the "worde of the sowles health."

"Let it not make the dispeare, nether discorage y^e^, o Reader, that it is forbede the in payne lyfe and goodes, or that it is made break-

ing of y^e^ kynges peace or treason unto his highness: to reade the worde of the sowles health. But moch rather be bolde in the lorde and conforte thei soule. ´ For as moch as thou art sure and haff an evydent tokē thorow soch pcrecutiō that it is the true worde of god, which word is ever hated of the worlde, nether was ever without percecution (as thou seist in al the stories of the Bible, both of the new Testamēt and also of the olde) nether cā be without his light; and for as moch as cōtrary wise thou art sure that the popes doctrine is not of god, which as thou seist is so agreable to the worlde and is so receaved of the worlde, or which rather so receaveth the worlde and the pleasures of the world and seketh nothing but the posessions of the worlde and auctoryte in the worlde and to beare a rule in the worlde and persecuteth the worde of God, and wyth all wylyness dryveth the people from it, and wyth false and sophistical reasons maketh them afearde of it: yee curseth them and excōmunicateth thē and bringeth thē in belefe that thei be damned if they loke on it, and that it is but doctrine to deceave men, and movethe the blinde powers of the world to slei wyth fyre, water, and sworde all y^e^ cleve unto it. For the worlde loveth that which is hys, and hateth that whych is chosen oute of the worlde to serve god in the spryte, as Christ sayth to his disciples,

Jhon

Jhon xv. Yf ye were of the world, the worlde wolde love hys own."

The whole is an animated display of the dangers and absurdities of popery, and a warm and affectionate exhortation to persevere in searching the Scriptures, and in the duties of a Christian life. It concludes with directions and admonitions to the Parish Priest to reside on his benefice, and carefully to instruct his congregation. What he says on the Pope's disposal of livings to foreigners who never saw their parishes, nor indeed knew where they were situated, is exceedingly curious.

"When an holy parishe of us hyre a scolmaster to teache our chyldrē what reason it is that we should be compelled to paye his scolemaster his wages, and he shulde have lycens to go where he wil and to dwel in a nother contre and to leve oure chyldren untaughte. Doeth not the Pope so? Have we not geven up oure tythes of curtesy to one for to teache us gods worde? and cometh not the Pope and compelleth us to paye it vyolentlye to them that never teach? maketh he not one persō which cometh never at us (yea one shall have 5 or 6 or as manye as he can get, and wotlethē oftentymes where never on of them stondeth? Another is made vycare to whom he geveth a dyspensacyon to go wher he wyll, and to set in a Parishe Preste which can but mynister a sort of

dome cerymonies. And he, because he hath moste laboure and leeste profyt, polleth on his parte and setteth here a masse pennye, there a trental, yonder dyrige moneye, and for his begderoule with a cōfession peny and soch lyke. And thus ar we never taught; and are yet neverthelesse compelled, yee compelde to hyre manye costlye scolemasters. Thes deades are verelye against Christe. Shall we therfore judge you by your deades as Christ commaundethe? So are yee false prophetes and the descyples of Antychryst or of againste Chryste."

He concludes with exhorting ministers not to preach doctrines opposite to one another, and not to be bigotted to this or that sect or master, but to preach the pure doctrines of Christ and his apostles.

THEOLOGICAL.

PSALTERIUM, HEBRÇUM, GRÆCŪ, ARABICŪ, & CHALDÇŪ, cū TRIBUS LATINIS ĪTERP̄TATŌIBUS ET GLOSSIS.

A Preface is prefixed, dated Genoa, cal. Aug. 1516. addreſſed by Augustus Justiniani, Biſhop of Nebbio, in Corsica, to Leo X.

The Psalter contains the Hebrew, a Latin version, the Vulgate, the LXX, the Arabic, Chaldee Paraphrase, Latin version from the Chaldee, and Scholia in Latin.

At the end,

Impressit miro ingenio Petrus Paulus Porrus, genuæ in ædibus Nicolai Justiniani Pauli, præsidente respub. genuensi pro Serenissimo Francoꝝ Rege, prestanti viro Octauiano Fulgoso, anno christiani salutis, millesimo quingentesimo sextodecimo mense, VIIII bri.

The following curious description of the discovery of America, the manners of the natives, and the life of Columbus, is taken from the marginal notes to the above book.

Psalm xix. V. 4.

Their sound is gone out into all lands, and their words into the ends of the world.

Et in fines mundi verba eorum,—

Saltem tēporibus nostris quibus mirabili ausu Christophori Columbi genuensis, alter pene orbis repertus est christianorumque cetui aggregatus. At uero quoniam Columbus frequenter predicabat se a Deo electum et per ipsum ad impleretur hæc prophetia. non alienum existimaui uitam ipsius hoc loco inserere. Igitur Christophorus cognomento columbus patria genuensis, vilibus ortus parentibus, nostra etate fuit qui sua industria, plus terrarum et pellagi explorauerit paucis mēsibus, quam pene reliqui omnes mortales universis retro actis seculis. Mira res, sed tamen plurium iam non nauium modo, sed classium & exercituum euntium rediuntiumq; testimonio explorata et certa. Hic puerilibus annis uix prima elementa edoctus, pubescēs iam rei maritime operam dedit, dein profecto in lusitaniam fratre, ac ulissipone questum instituente, pingendarum tabellarum ad usum maritimum, effigiantium maria & portus & litora, huiusmodi maritimos sinus atq; insulas didicit ab eo, que ibi tum forte is a plurimis acceperat, qui ex regio instituto ibant quotannis ad explorandas

plorandas inaccessas ethiopum terras, & oceani intra meridiem et occasum, remotas plagas. Cum quibus is pluries sermonē serens queque ab his acceperat conferens cum his que & in suis ipse iam dudum fuerat meditatus picturis, & legerat apud cosmographos, tandem uenerat in opinionem posse omnino fieri, ut qui ethiopum ad libicum uergentiū litora linquēs, rectus dirigat inter zephirum & libicum nauigationē, paucis mensibus aut insulam aliquam, aut ultimas indorum continentes terras assequeretur. Que ubi satis exacte percepit a fratre, serio intra se rem examinans, nōnullis regis hispani proceribus ostendit esse ī animo sibi, modo rex necessaria conficiende rei subministret, longe celerius quam lusitani fecissent nouas terras, nouosque adire populos, regiones postremo ante hac incognitas penetrare. Fit celeriter de re hac uerbum regi, qui tum regum lusitanorum emulatione, tum studio huiusmodi nouarum rerum & glorie, que sibi ac posteris posset de ea re accedere pellectus diu re cum Columbo tractata, nauigia tandem exornari duo iubet quibus soluens Columbus ad insulasq; fortunatas nauigans cursum instituit paululum ab occidentali linea sinister inter libicum. s. ac zephirum remotior tamen longe a libico & ferme zephiro iunctus. Vbi cōplurium dierum cursus exactus est & computata ratione cognitum quadragies se se iam centena passuum millia esse permen-

sum recto cursu ceteri quidem spe omni lapsi: referendum iam esse pedem & cursum in contrariam partem flectendum contendebant, ipse uero in incepto persistere & quantum coniectura assequi posset promittere haud longius diei unius nauigatione abesse uel continentes aliquas terras, uel insulas. Haud abfuit dictis fides. Quippe sequēti luce terras nescio quas conspicati naute cum laudibus efferre, & maximam in hominis opinione fiduciam reponere. Insule erant ut postea cognitum est ferme innumere, non longe a continentibus quibusdam terris ut pre se ferebat aspectus. Ex huiusmodi insulis nonnullas animaduersum ferre homines incultos cognomento caniballos, humanis ad esum carnes minime abhorrentes, ac uicinos populos latrociniis infestantes, cauatis quibusdam magnarum arborum truncis quibus ad proximas trahicientes insulas homines quasi lupi in cibum uenentur. Nec defuit fortuna ex his unam nauiculis cum suis huiusmodi ductoribus comprehendendi, idq; haud incruenta pugna qui postmodum usq; in hispaniam sospites uecti sunt. Que prima est inuenta ex insulis hispana est nuncupata. In eaq; inuenti mortales innumeri paupertate & nuditate conspicui, quos primo nutibus ad congressum comiter inuitatos donisq; allectos, ubi propius accesserūt, facile apparebat & dissimilem suo candorem, & habitum & inauditum antea ad eos accessum, ceteraq; omnia quasi e celo aduenientium

entium obstupescere & mirari, quippe color illis lōge dissimilis nostro, minime tamen niger sed auro persimilis, lacerna illis collo pēdebat herebatq; pectori contegens pudenda quasi nelamen, cui modicum annexū esset aurum, eaq; cōmunis mariū & feminarū, nō amplius uirginū. Nulla apud eos animalia quadrupedia, preter canes quosdam pusillos, alimenta illis radices ex quibus panes conficiuntur, haud dissimilis saporis triticeo tum glandes alia figura quam nostre sed esui iocūdiores. Voti cōpos iam factus Colūbus, remeare in hispaniam constituit, communitoq; loco quem primum occupauerat solisq; quadraginta ad custodiam relictis in hispaniam nauigat. prosperamq; sortitus nauigationem, ubi primū ad fortunatas appulit insulas nuncios cū literis ad rēgē premittit, qui de his omnibus factus certior mirum immodū gauisus est, prefectumq; eum totius rei maritime constituēs, magnis honoribus ornat. Procedunt ei ueniēti obuiam uniuersi proceres, magnoq; gaudio excipitur noui orbis inuentor."

" Nec mora, parantur alie naues & numero & magnitudini, priores longe excedentes omniumque rerum genere implentur. Mittit hispania jam sua in innocuum orbem venena, oneratur plurima & serica & aurata uestis, & cui non satis erat de hoc nostro orbe triumphasse, nauigat in puros et innocuos populos luxus, & que uix nostram satiare ingluviem poterant

silue

silue quamuis incessantibus pene exhauste uenationibus, in remotissimas plagas mittunt suem aprum que illorum ante hac nescios uentres distenturos. Sed nauigant cum his qui ex parata & populos jam jam captura ingluuie, prouenturis morbis Esculapii inuento medeantur. Deferuntur semina & plante arborum. Nam triticum ut postea cognitum est ubi terre conditum fuerat, primo statim ad grandiusculam altitudinem crescens, paulo post euanescebat, quasi damnante natura noua cibariorum genera, & eos suis radicibus esse contentos iubente. Soluens igitur Columbus classem duodecim nauium, armis uirisq; ac omni rerum copia instructam, non amplius uiginti dierum nauigatione ad insulam hispanam appellit, offendit quos reliquerat ad unum a barbaris strangulatos, causa pretensa quod in eorum mulieres impudici & iniurii fuissent. Igitur accusata eorum seuicie & ingratitudine, ubi uidet eos ad penitentiam uersos, ueniam eis edicit indulturum modo fideles in posterum & dicto audientes sint. Deinde missis inquisitoribus in quascūq; partes, ubi uidet insulā esse & magnitudine, & aeris tēperie, & soli fecūditate, & pplorū frequētia insignem, simulq; affertur inueniri certis in locis, aquarum in preruptis, purissimū aurum, nec deesse in campis semen quoddā piperi persimile & figura & sapore, statuit oīno oppidū cōdere. Vndiq; igitur cōquisita materie,

materie, adhibitisq; earum rerum peritis, breui erectū est oppidū, cui Helisabet inditū nomē. Ipse prefectus duabus sibi nauibus, assumptis, īsulā ipsam circuit. Deinde cōtinētis illius soli quod Ioāne nomine nuncupauerat litus legēs, dies unū & septuaginta adnauigat ei litori, iugiter occiduū solem uersus prorā tenens, circiterq; sexagies centena millia passuū, uir nauigiorum, cursus peritissimus estimator, se eē progressum, ex dierū noctiūq; supputatione cognoscit. Id quo cōstitit promontoriū Euāgelistā appellat, retroq; flectēdi cursum cōsiliū capit, rediturus eo pararior & īstructior. Inter nauigandū uero, signātur in tabula & sinus & litora. & promōtoria. Retulitq; hoc mūdi latus poli artici decē & octo graduū eleuationē habere, cū quatuor tū & uīginti septētrionale litus insule hispane, poli ipsius altitudinē ostēdat. Cognitum est autē ex obseruatione suorū, si modo ueram, inire rationem potuerūt, eamque anno dīni quarto & nonagesimo post millesimū & quadrīgētesimū eclipsim apparuit mense septembri, quatuor ferme horis ante apud hispanam quam hispalī que uulgo sibilia nuncupatur uisam. Ex ea autem computatione colligebat Columbus eam insulam horis quatuor, Euangelista uero decem a gadibus distare, nec amplius duabus horis, hoc est duodecima parte totius circuli terrarum, ab eo loco quem Ptolemeus catigara uocat & ultimum habitabilis in

oriente sole constituit abesse. Quod si non obstiterit nauigantibus solum, breui futurum ut ultimum oriens omni decurso inferior nostro hemisperio, contrario cursu coniunctus fuerit a tendentibus ad occidentem. His tam miris peractis nauigationibus, regressus in hispaniam Columbus fati munus ipleuit. Rex ipse qui uiuēti multa priuilegia cōtulerat, mortuo dedit ut filius in patris locū succederet, prefecturāq; indorum marisq; oceani ageret, qui in hodiernum usq; uiuit, summa cum amplitudine, summisq; opibus. Nec primores hispanie dedignati sunt illi coniugio copulare, iuuenem nobilitate & moribus insignem."

The account of Columbus and his discoveries thus concludes.

" Moriens autem Columbus haud oblitus est dulcis patrie, reliquit enim officio. sancti Georgii quod appellant, habentq; genuenses precipuum & ueluti totius reipublice decus & columen, decimam partem prouentuum uniuersorum quos uiuens possidebat.

" Hic fuit viri celeberrimi exitus, qui in grecorum heroum temporibus natus esset procul dubio in deorum numerum relatus esset."

In Churchill's Collection of Voyages and Travels, vol. ii. p. 560, in the Life of Columbus, written by his son, Justiniani is accused of having contradicted himself with regard to the origin

origin of Columbus, giving a very different account of it in his Chronicle from what he says in his Psalter. Besides which, he is accused of having " inserted above a dozen falshoods in half a sheet of paper in his Psalter." And it is added in conclusion, that " considering the many mistakes and falshoods found in his History and Psalter, the Senate of Genoa has laid a penalty upon any person that shall read or keep *it;* and has caus'd it to be carefully sought out in all places it has been sent to, that it may by publick decree be destroy'd and utterly extinguish'd." See my First Volume, p. 109, for further accounts of this book.

SACRO-SANCTUM NOVUM TESTAMENTUM Domini Servatoris nostri JESU CHRISTI, in Hexametros versus ad verbum et genuinum sensum fideliter in Latinam linguam translatum per Johannem Episcopum Oxoniensem.

Londini
Excudebat Valentinus Simsius.
CIↃIↃCIIII.

This very uncommon book was the production of John Bridges, Bishop of Oxford, concerning whom, though he was a learned man and author of various publications, our information is exceedingly scanty. Wood is satisfied with saying, that the Bodleian and Oxford Catalogues mention many of his works.

The labour of translating the whole of the Testament into Latin Hexameters may be easily conceived. The reader may judge of its execution by the following specimen.

CAPT. V.

Turbam deinde videns (ascenso monte) sedebat
Discipuli eius & ipsum (quando sederet) adibant
2. Ore & aperto docebat eos, hæc verba loquutus
3. Fælices qui spiritu ijdem paupere constant
Quandoquidem regnum cœlorum existit eorum
4. Fœlices luctu suspiria mœsta trahentes

Quippe

Quippe quod accepturi sunt solamen ijdem.
5. Fœlices mites quia terra iura tenebunt
6. Felices sunt esurientes & sitientes
Justitiam quoniam saturi reddentur ijdem
7. Fœlices quibus est affectus commiserandi
Quandoquidem miseratio retribuetur eisdem
8. Fœlices illi mundo qui corde nitescunt
Numen Divinum quia contemplando videbunt
9. Fœlices illi qui pangunt fœdera pacis
Quippe vocabuntur Divino semine nati
10. Fœlies qui sunt afflicti institiæ ergo
Quandoquidem regnum cœlorum constat eorum
11. Felices eritis, vobis convitia quando
Impingent, simul atq; affligent, omne malumque
In vos é ratione mei (mendacia falsa
Spargentes) dicent. 12. Gaudete & sitis ovantes
&c. &c.

GOD'S PLEA FOR NINEVEH;

OR,

LONDON'S PRECEDENT FOR MERCY.

Delivered in certain Sermons within the City of London.

By Thomas Reeve, B. in Divinity.

Jer. 13. 27.

Wo unto thee, oh Jerusalem, wilt thou not be made clean? when shall it once be?

Cant. 6. 13.

Return, return, oh Shulamite: return, return, that we may look upon thee.

Luke 13. 7, 8, 9.

Then said he to the dresser of the vineyard, Behold, these three years, I come seeking for fruit on this fig tree, and find none; cut it down, why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also,

also, till I shall dig about it, and dung it: and if it bear fruit, well, and if not, then thou shalt after that, cut it down.

Lamen. 3. 40, 41.

Let us search, and try our wayes, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heyvens.

Noli negligere, quod nos prius Dominus peccantes sustinet; quia, quanto diutius expectat, ut emendaveris, tanto gravius judicabit si neglexeris. *Aug. de util. Pæn. ag.* Quot habuit in se oblectamenta, tot habuit holocausta; convertit in numerum virtutum numerum criminum. Jeron. hom. 33. in Evang.

London,

Printed by William Wilson, for Thomas Reeve, living at the Bunch of Grapes in Chancery-lane, near Lincolnes-Inne. 1657.

In this very uncommon book there is discoverable a great strength of mind and powers of imagination, though clouded and disfigured by a very quaint style and uncouth phraseology.

The specimen which follows is very whimsical but very expressive, and may serve as a lively picture of former manners, of parts of dress now unknown, of delicacies perfectly foreign to the present taste, and of national peculiarities

to which modern customs bear not the smallest similitude.

" If thou beest for profit, thy ranges are known; after thou hast called up thy servants to hunt for gain at home, thou thyself, as one in full quest for lucre abroad, art visiting other mens storehouses, searching their warehouses, ransacking their cellers; thou goest to the Customhouse to try what exporting and importing there hath been, thou repairest to the Exchange to examine what merchant thou canst meet with, with whom thou maist truck in minivers, and tissues, musks, and civets, the teeth of elephants, the bones of whales, the stones of bezars, the claws of crabs, the oyles of swallows, the skins of vipers, yea, be it but in black coal, black pitch, white chalk, white sope, rusty iron, or abominable mummy, it will serve the turn; or if thy merchandising fail there, thou turnest thy trading another way, to seek about for a license, or a patent, or perhaps to pry out some decayed heir, or foundered gallant, that thy ferret might be sent forth into that borrough, or thy setting dog let loose to drive that covey, to hook in some morgage, or to prey upon some forfeiture, and if all these devices will not take place, then thou stirrest thy leggs to go suck venome from a petty-fogger, or magick from some conjurer. And thus doth the drudge of the world spend his day.

" If

" If thou beest for bravery, I cannot follow thee by the track, nor find out thy various motions. The gallant is counted a wild creature: no wild colt, wild ostrich, wild cat of the mountain, comparable to him; he is indeed the buffoon, and baboon of the times; his mind is wholly set upon cuts and slashes, knots and roses, patchings and pinkings, jaggings, taggings, borderings, brimmings, half-shirts, half-arms, yawning brests, gaping knees, arithmeticall middles, geometricall sides, mathematicall wasts, musicall heels, and logicall toes. I wonder he is not for the Indians branded skin, and ringed snowts. His phantastick dotages are so many, that he hath a free-school, bookish about inventions for him; nay, an academy of wits studying deeply to devise fashions according to his humour; know ye not the multitude of students, artists, graduates that are subliming their notions to please this one light-head? Then hear them by their names, perfumers, complexioners, feather-makers, stitchers, snippers, drawers, yea who not? yet amongst these doth the nitid spark spend out this time: this is the gallants day.

" If thou beest for dainties, how art thou then for spread-tables and plenished flagons? thou art but a pantry-worm, and a pastry-fly. Thou art all for inlandish meat, and outlandish sawces, thou art the dapifer to thy palate, or the

cup-bearer to thy appetite, the creature of the swallow, or the slave of the wesand. The land hath scarf flesh, the sea fish, or the air fowl curious enough for thy licorous throat; by thy good will thou wouldst eat nothing but kids and fawns, carps and mullets, snipes and quailes; and drink nothing but Frontiniack, white muskadines, leathick-wine, and Vine *de pary*. Thy olies, and hogoes, creepers and peepers, Italian cippets and French broaths, do shew what a bondman to the paunch thou art; even the idolatour of the banquetting-house. *Thy belly is thy god.* Thus doth the glutton wast out his pilgrimage: this is the *Epicure's* day," &c. &c.

These discourses were held in such esteem, that an abridgment of them was published soon afterwards with the following title.

" LONDONS REMEMBRANCER, a Call and Pattern for true and speedy Repentance, being an Abridgment of the many severe Sermons by Thomas Reeve, B. in Divinity, intituled, Gods Plea for Nineveh.

" The only seasonable work that can be done in this day."

ERASTUS SENIOR.

" Scolastically demonstrating this Conclusion, that (admitting their Lambeth Records for true) those called Bishops here in England are no Bishops, either in order or jurisdiction, or so much as legal.

Wherein is answered to all that hath been said in Vindication of them by Mr. Mason, in Vindiciæ Ecclesiæ Anglicanæ, Doctor Heylin, in his Ecclesia Restaurata, or Doctor Bramhall, (then called Bishop of Derry, now Primate of Armagh) in his last Book, intituled, The Consecration, and Succession of Protestant Bishops Justified.

With an Appendix, containing Extracts out of ancient Rituals, Greek and Latine, for the Form of ordaining Bishops: and Copies of the Acts of Parliament quoted in the third Part." 12mo. Printed in the year 1662.

This most rare tract is a violent attack upon the Protestants, endeavouring to prove, that our Church can have no Bishops; that any act of ordination is consequently sacrilege; and that not being catholic, we can have no chance or hope of salvation.

This subject leads to the following pamphlet, which was artfully and eagerly circulated by the Papists at the time of Cranmer's death. The whole may probably be found in Fox's Book of Martyrs, but I introduce this merely to observe, that Cranmer's final recantation of these acknowledgements, which were extorted from him, is carefully suppressed.

"ALL THE SUBMYSSIONS AND RECANTATIONS OF THOMAS CRANMER, LATE ARCHEBYSHOP OF CANTERBURYE, TRUELY SET FORTH BOTH IN LATYN AND ENGLYSH, AGREEABLE TO THE ORIGINALLES, WRYTTEN AND SUBSCRIBED WITH HIS OWNE HANDE.

Visum et examinatum per reverendum patrem et Dominum, Dominum Edmundum Episcopum Londin.

Anno M.D.LVI."

The above is a small quarto pamphlet in six leaves.

In fine.

"Excusum Londini in ædibus Johannis Cawodi. Typographi Regiæ Majestatis. Anno M. D. LVI.

Cum privilegio."

The above singular tract belongs to Mr. Todd. Concerning it the more curious reader may consult Herbert, p. 794, and Guthrie's General History of England, v. iii. p. 158—note.

THE CHURCHES LAMENTATION FOR THE LOSSE OF THE GODLY.

Delivered in a sermon at the funeral of that truly noble and most hopeful young gentleman, John Lord Harington, Baron of Exton, Knight of the most noble order of the Bath, and his Majesties Lieutenant of the County of Rutland, at Exton in Rutland, the last day of March, 1614.

Together with a patterne of pyety and the power of godlinesse expressed in his life and death, who yeelded to nature the 27 of February 1613, when he wanted two moneths of 22 years of his age.

By Richard Stock, Pastor of Allhallowes, Bread-street, in London.

London

Printed by John Beale, 1614. 12mo.

A copy of this rare tract is in Mr. G. Isted's collection. Richard Stock was a very celebrated preacher among the Puritans, and this is probably the best specimen of his talents. The sermon is of immoderate length, extending to 105 pages, and concludes not inaptly thus:

"But to conclude all. It is written of *Hierome*, that when hee had read the life and death of Hilarien, and saw that after hee lived religiously he died most comfortably and happily,

pily, said, 'Well, Hilarien shall be the champion that I will imitate.' So now that you have heard the life and death of the Right worthy noble, and are trulie informed how trulie religious the one, and certainly comfortable the other was, say you with *Hierome*, 'Well, this noble shall be our champion, whom wee will imitate, we will follow his chastitie; his justice, his piety will we imitate,'" &c. &c.

Some commendatory verses are subjoined, one specimen of which from Sir Thomas Roe, Knight, will be found inserted under the head of English Poetry.

A GVIDE TO GRANDIVRY MEN,

DIVIDED INTO TWO BOOKS.

In the first, is the authors best aduice to them what to doe, before they bring in a *Billa vera* in cases of *Witchcraft*, with a *Christian* Direction to such as are too much giuen vp. on every crosse to thinke themselues bewitched.

In the second, is a Treatise touching Witches good and bad, how they may bee knowne, euicted and condemned, with many particulars tending thereunto.

The Second Addition.

By *Rich. Bernard* of Batcombe.

Prou. 17. 15. *He that iustifieth the wicked, and he that condemneth the iust; euen they both are an abomination to the Lord.*

Thou shalt therefore inquire and make search, and aske, diligently, whether it be truth, and and the thing certaine. Deuteron. 13. 14.

LONDON, Printed by *Felix Kyngston* for *Edw. Blackmore*, and are to be sold at his shop in *Pauls* Churchyard. 1630. 12mo.

I do not pretend to know whether this book is rare or not. The specimen which I give below

is

is so very whimsical, that I introduce it merely from the idea of diversifying the work, and as a matter not so much of interest as amusement. It is a subject of serious meditation, that at a period when much real learning prevailed, such extraordinary and preposterous ignorance prevailed also. The part I have selected is a direction for the grand jury on what points to examine witnesses, and pointing out the criterion by which they are to decide on the criminality of those brought before them as culprits.

The Examination.

" These are to be examined, 1. Of the suspecteds cursings, and threatnings. 2. Of his or her much inquiry after the afflicted party, how he doth; and when he or she began to be so inquisitiue; as whether vpon some present falling out, and after his or her cursing and threates? 3. In hearing the party to bee ill, whether hee or shee boast any thing, or reioyced thereupon, with the reasons thereof? After the examination of these presumptions, then to inquire further:

" 1. Whether they haue seene him or her call vpon any spirit, or to speake of it to them, or to haue seene them feeding them, or found any secret place to be suspected, and giuing forth a noysome and stinking smell?

" 2. Whe-

" 2. Whether they haue heard the suspected to foretell of mishaps to befal any, or heard them speake of their power to hurt this or that, or of their transportation, to this or that place, or of their meetings in the night there? or knowne them to haue vsed charmes or spels?

" 3. Whether they haue seene them with any other suspected of VVitchcraft, and to haue secretly receiued any thing from them, and what it was?

" 4. Whether they haue made any pictures? or to haue vsed any other tricks of VVitchcrafts? See *Delrio*, b. 5, §. 3, p. 711.

" 5. Whether they haue desired to haue something belonging to the afflicted, before the same party were afflicted? or whether the suspected he, or shee did get any thing, to send or to carry to the aforesaid afflicted, and what fell out thereupon and what the suspected did at his or her returne:

" 6. Whether they euer found the suspected in any extasie or trance when and where?, and what he or shee hath told them therevpon afterwards?

" 7. What he or shee hath been heard to say, or been seene to doe upon the afflicted crying out of the said suspected in the fits or trances; and after accusing the suspected out of the fits?

" 8. Whether upon hearing that they should be apprehended, feare of death surprized him

or

or her, and being apprehended, whether he or she sought to get out of the way?

" Now, while these sorts are in examining, it were very good in the meane space, to haue a godly and learned Diuine, and somewhat well reade in the discourses of witchcraft and impietics thereof, to be instructing the suspected, of the points of saluation, of the damnable cursednesse of withcraft, and his or her feareful state of death eternall, if guilty and not repentant. That thus by Gods blessing, in the Ministers instruction, and his earnest praying for a blessing before he begin, the suspected may be happly prepared for confession before authority, when hee or shee is examined.

" VIII. After all the rest, is the *suspected* to bee examined, but alone also at the first, from the hearing of all the other witnesses, or examinates.

" The examination of this must bee according to the answers of the others, and their proofes and reasons, and that in the order as they were examined, and to make this suspected to answer distinctly to euery of their testimonies against him or her.

" In thus orderly examining him or her suspected, to, marke his or her *downecast lookes, feare, doubtfull answers, varying speeches, contradictions, cunning euasions, their lying* or *defending of* this or that speeche and deede, or

excusing

excusing the same. Also to obserue, if any words fall from him or her, tending to *some confession*, as to say, If you will be good vnto me, I will tell you, &c.

" And whether hee or shee can be brought to shed teares, or no: for it is auouched by learned men, vpon experience in many trials of witches, that a witch indeede, will hardly or neuer shed a teare; except God worke the grace of true repentance, which will appeare by a free confession.

" If after this examination alone, he or she will not confesse, then to bring the witnesses, one by one, to his or her face, to iustifie their former testimonies; and to hear his or her answeres againe; and to marke how they either agree, or disagree from the former.

" If none of these will work to bring them to confesse, then such as haue authority to examine, should begin to vse sharp speeches, and to threaten with imprisonment and death. And if the presumptions be strong, then if the law will permit (as it doth in other countries in this case) to vse torture, or to make a shew thereof at least, to make them cõfesse as many haue done hereupon in other countries.

" But this extremitie shall not neede, if thus an examination be made, as it ought to bee, and withall, that prayer be made to God for a blessing in proceeding thereto; as once in France,

France, vpon the examination of that grand Witch *Lewis Gaufredy*, before noble Commissioners? One of these being (as the story saith) zealously affected, when hee perceiued how cunningly the witch by his answeres sought to blinde the eye of Iustice, and that they could not catch him; he intreated the rest to pray with him: which hauing beene done with one accord, the wretch in his answeres was so confounded, as he was taken in his owne words, and so by Gods hand, being thereto inforced, he fell to a full confession of his fearefull apostasie from God; and so was condemned and burnt aliue, as witches be there."

CHRYSOMESON,

A

GOLDEN MEAN.

Or a middle way for Christians to walk by, wherein all seekers of truth, and shakers in the faith, may find the true religion, in depending upon mans invention, and be established therein.

intended { as a key to Christianity. / as a touchstone for a traveller. / as a probe for a protestant. / as a sea mark for a sailor.

By Benjamin Spencer, who worshippeth Vnity in Trinity, and most earnestly prayeth, that people may come to unity in verity, at home and abroad.

In a Christian Dialogue between Philalethes and his friend Mathetes, seeking satisfaction.

London,

Printed for B. S. the author, and are to be sold by William Hope, at his shop next door to St. Bartholomews Church, on the North Side of the Royall Exchange. 1659. Folio.

The

The above uncommon book, which belongs to my friend Mr. Meen, has a curious engraved frontispiece, which at the top represents the inside of a church, a congregation, preacher, &c. &c. At the bottom are a number of human figures of the various sects of Brownists, Papists, Jesuits, Levellers, Seekers, Quakers, &c.

The following explanation, by which it is accompanied, seems worth preserving.

Gentle Reader, here behold
A shadowed Church of antick mold;
Where Christian people meet t' advance
God in his holy ordinance.

In the outward court you see
In a circle each degree
Of sects both old and new, of late
Troubling both our Church and State.

The ancient CHILIAST pretends,
That Christ will shortly make amends
To him with bags, and fatting farms,
Whoever suffers wrongs or harms.

The JESUITE, with his naked knife,
And box of poison always rife,
Stands ready magistrates to kill,
That will not buckle to his will.

The common Papist his sight takes
By spectacles the Jesuit makes;
And whether he readeth verse or prose,
He must put them upon his nose.

The

The BROWNIST, craving a new fashion,
Prayeth for thorough reformation;
His broom to give the Pope a fall,
Sweeps down the windows, Church and all.

The FAMILIST and ADAMITES
Share in carnall foule delights,
But unless they leave that vice,
They'l misse the blessed Paradise.

The ANTINOMIAN spurns gods law,
As if it were not worth a straw;
Yet law is good if rightly us'd,
Liberty bad if 't be abus'd.

The ANTISABBATARIAN
No Sabbath day endure can,
But thinks it much unto his praise
To hammer out all Holy daies.

The ANABAPTIST fire spits
In zeal, but dipping cools the fits
Awhile; but yet he cries anon
'Gainst Paul, more baptisms than one.

The ARMINIAN, with his double face,
Maintaineth universall grace,
Doubting that if it be not so,
Whether he shall be sav'd or no.

The LEVELLER makes much adoe,
Having but little to take to,
Hopes to make equall poor and rich;
His silver bell makes humours itch.

SOCINIANS finding now fit season,
Offer their cup of faith in reason,
Which if to coole your heat it faile,
He fans you with a foxes taile.

INDEPENDENTS breake the band
Of discipline; to none will stand
But their own fancy. Read the text,
The Devill did so first, and ADAM next.

The QUAKER shakes like shuddering ducks,
While joints and mouth convulsion plucks;
I fear 'tis some dissembling evill,
If not possession by a devill.

The SEEKER blindfold gropes about
To feel some new religion out;
But since he hath the old truth lost,
He'll find but error to his cost.

The regular PRIEST catcht in the lurch
Can hardly get or keep a church;
In chambers fain to preach about,
Hoping to drive these hornets out.

But there is an eie above,
Fixd on the church which God doth love;
And an ear that hears the cry
Of others foolish blasphemy.

Also a fist wrathfully bent
To avenge the innocent,
And to beat in pieces all
Sects and schismes, great and small.

Therefore

Therefore repent both all and some,
Methinks I hear the bridegroom come,
Who, lest we fall to anarchie,
Will bring in the fifth monarchy.
Let no man dream of any more,
Since DANIELS vision shewed but foure.

WEDDING SERMONS.

MY friend Mr. Meen possesses a quarto volume, containing the following Wedding Sermons, every one of which from some cause or other, the whimsicality of the title, the phraseology, or the matter, is an object of curiosity. I take them as they occur in the volume, without any attention to chronological arrangement.

1. VITIS PALATINA.

A sermon appointed to be preached at Whitehall, upon the Tuesday after the mariage of the Ladie Elizabeth her Grace.

By the B. of London.

London printed for John Bill. 1614.

This, which is a very singular composition, concludes with the following ejaculation against the Papists. After reprobating the recusants in strong terms, the preacher says:

" But whatsoever be done with the *foxes*, yet free the teeth of that efferous *beast*, from the tuske of the *wild bore*, from the sucking and drawing of Romish horse-leaches, from the bloud-

bloud-thirsty dropsie of Antichrist and his adherents, from the cursed assassinates of Jesuites and their darke disciples, from the peremptory knife of popish, worse than paganish pruners. ô thou that art *the root and generation of David* preserve our *root* and all his *generation*, together with his most glorious *stemme*."

2. THE MERCHANT ROYALL,

A sermon preached at Whitehall before the Kings Majestie, at the nuptialls of the Right honorable the Lord Hay and his ladie, upon the Twelfe day last, being Januar. 6. 1607.

The author was Robert Wilkinson. The text is from Prov. 31. 14. " Shee is like a MERCHANTS ship, she bringeth her food from a farre."

This is a most whimsical composition, and the object of the preacher throughout is to draw a resemblance between a ship and a woman. The following is a specimen.

" But of all qualities, a woman must not have one qualitie of a ship, and that is too much rigging. Oh what a wonder it is to see a ship under saile, with her tacklings and her masts, and her tops and top gallants, with her upper decks and her nether decks, and so bedeckt with her streames, flags, and ensignes, and I know

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not what; yea, but a world of wonders it is, to see a woman, created in gods image, so miscreate oft times, and deformed with her French, her Spanish, and her foolish fashions, that he that made her, when hee lookes upon her, shall hardly know her, with her plumes, her fannes, and a silken vizard, with a ruffe like a saile, yea a ruffe like a raine-bow, with a feather in her cap like a flag in her top, to tell (I thinke) which way the wind will blow."

3. A MARRIAGE PRAIER, or succinct Meditations, delivered in a sermon on the Praier of Eleazar, the servant of Abraham. Gens. 24, 12, 13, 14.

By Thomas Gataker, B. of D. and Pastor of Rotherhithe. 1624.

4. A GOOD WIFE GODS GIFT, AND A WIFE INDEED. Two Marriage Sermons, by Thomas Gataker. 1623.

5. MARRIAGE DUTIES. Briefly conected together out of Colossians 3. 18, 19, by Thomas Gataker. 1620.

The above was the very celebrated and learned Thomas Gataker.

6. A BRIDE

6. A BRIDE BUSH, or a Wedding Sermon, compendiously describing the duties of married persons.

By performing whereof, marriage shall be to them a great helpe, which now find it a little hell. 1617.

The preacher was William Whately, a very learned man, but violent Calvinist. This particular sermon was the occasion of much controversy, and caused the preacher to be convened before the *High Commission*, to answer for these two propositions found in the sermon.

1. That committing the sin of adultery by either of the married persons doth dissolve, annihilate, and untye the bond and knot of marriage.

2. That the malicious and wilful desertion of either of the married persons doth also the same.

Whately confessed that he could not justify what he had asserted, and was accordingly dismissed on promising to recant, which he did.

7. THE RIB RESTORED, or the honour of marriage.

A sermon preached in Dionis Back Church, occasioned by a Wedding the 5. day of June, 1655.

By Richard Meggot, Preacher of the Word to the parish of Ford, in Sussex.

This is a most learned discourse, full of quotations from the fathers and ecclesiastical writers, and at the same time very flowery. "I know," says the preacher, "this is a day for roses and violets, and as much as may be I will decline the thornes of all ominous controversy." Again, "a helpe she must be in her family, being not only a wife but a housewife, not a field wife like Dinah, nor a street wife like Thamar, nor a window wife like Jezebel, but an housewife."

Quere, Was this Richard Meggot afterwards Dean of Salisbury?

8. TWO FRUITFUL SERMONS, needful for these times. Whereof,

The one may be called a Marriage Present.

The other, a Sicke Mans Glasse.

Compiled by Roger Hacket, Doctor in Divinite.

Imprinted by Felix Kyngster for Cuthbert Burby, 1607.

The preacher professes his marriage present to be a nosegay composed of the "prime rose, the maydens blush, the sweete, cooling, cordial, and low-growing violet, and the rosemary;" from the qualities of each he takes occasion to give instructions to the bride. It concludes thus: "Thus

"Thus have I scattered my flowers, the prime rose amongst you all, let God give Eve to Adam, let all your marriages begin in the Lord. Amongst you maidens, the maidens blush, Eve is brought and given unto Adam: so should you, by your parents, bee given unto men: it doth not stand with a maidens modestie for to goe and give herselfe. Amidst you maried wives, the sweete, cooling, cordiall, and low-growing violet: although God made Eve subject, yet he made her an helper meete for man. And lastly, among you men, the rosemary, the flower of men; although God hath given you to rule over your wives, yet rule them in wisedome; you are their heads, respect them in love; they are bone of your bones and flesh of your flesh; and in loyaltie ever cleave to them, for with them you are become (and so should remaine, distasting all other) one flesh. Now what remaineth, but that we beseech our heavenly Father to plant these sweete flowers in the garden of your hearts, and to water them from above with the sweete dewes of his heavenly grace."

9. A Marriage Sermon.

A sermon called a Wife Mistaken, or a Wife and no Wife, or Leah instead of Rachel; a sermon accused for railing against women, for maintaining polygamie, many wives, for calling Jacob a *Hocus Pocus*.

A sermon

A sermon laught at more than a play (by the ignorant) for many such mistakes; justified by the wise.

Wisedome is justified of her children.

By Tho. Grantham, M. Art. Curate of High Barnet, neer London.

Invenies aliquem.

London, printed, 1641.

10. BOAZ AND RUTH BLESSED.

Or a sacred contract honoured with a solemne Benediction.

By Bartholomew Parsons, B. of Divinity, and Rector of Ludgershall, in the county of Wiltes, Oxford. 1630.

The above is a most learned and elaborate discourse, full of quotations from the fathers and ecclesiastical writers on the subject of marriage. This Parsons was related to the celebrated Jesuit of the same name.

11. A GOOD HUSBAND AND A GOOD WIFE.

Layd open in a sermon preached by Mr. Thomas Taylor, Preacher of Gods word in Aldermanbury, London.

And published by John Sedgwicke, London, 1625.

11. The Incomparable Jewell,

Shewed in a sermon, which was preached in the Church of B. in S. at the solemnization of a marriage, had betweene W. B. and E. S. the daughter of J. S. of London, merchant.

Wherein is recommended to every good and well disposed minde, the matchlesse worth of a vertuous wife; and wherein also is discovered the hatefull company and hellish condition of a vitious. London. 1632.

12. A Wedding Ring.

Fitted to the finger of every paire that have or shall meete in the feare of God.

Or, that divine circle of heavenly love, wherein man and wife should walke all their dayes. The poesie whereof is an expression of a good husbands kindnesse towards his vertuous wife, with her retaliacyon of like affection.

The author of the above was William Crompton, a distinguished Puritanical preacher in his day.

13. A Treatise of Solomon's Marriage; or, a congratulation for the happie and hopefull mariage betweene the most illustrious and noble Prince

Prince Frederick the V. Count Palatine of Rhine, Elector of the sacred Romane Empire, and Arch-Sewer, and in the vacancie thereof Vicar Generall, Duke of Bavaria, &c. Knight of the most noble Order of the Garter; and the most Gratious and Excellent Princesse, the Ladie ELIZABETH, sole daughter unto the High and Mighty Prince JAMES, by the Grace of God King of Great Britain, France, and Ireland; joyfully solemnized upon the 14. day of February, 1612. In the King's Palace of Whitehall, in Westminster.

Canticles. 6. 2.

I am my well welbeloveds, and my welbeloved is mine.

London. 1612.

The author of the above discourse was Andrew Willet, who was also one of the English writers on Emblems, cotemporary with Geffrey Whitney, and Thomas Combe.

From the above marriage the present Royal Family of England is descended. This Prince Palatine was afterwards King of Bohemia, and lost his throne. The first sermon in the volume was on the same occasion.

14. A WEDDING

14. A WEDDING RING FIT FOR THE FINGER; or, the Salve of Divinity on the Sore of Humanity.

Laid open in a Sermon at a Wedding at St. Edmunds.

By William Secker, late Preacher of the Gospel.

THE HISTORIE, LIFE, and MIRACLES, EXTASIES and REVELATIONS of the Blessed Virgin Sister JOANE of the Crosse, of the third Order of our holy Father S. Francis. Composed by the Reverend Father, Brother ANTHONIE OF ACA, Diffiniter of the Province of the Conception and Chronicler (sic) of the order aforsaid. And translated out of the Spanish into English by a Father of the same order.

At St. Omers. For John Heigham, with approbation. Anno. 1625. 12mo.

I do not introduce this book with any idea of its being either scarce or valuable, but from its extraordinary whimsicality. That any one should gravely write, or any reader seriously peruse such a jargon of absurdity, nonsense, and falshood, cannot at this time of day be easily imagined. Some one indeed has written in the first page of this copy, "Oh that mine enemy would write a book!" meaning, without doubt, that if he wished disgrace to any one, it could not be more effectually communicated than by his writing and publishing such a book as this. Yet such was the effect of superstition and enthusiasm, that it was not only written with a persuasion of its truth, but it would have been thought a dangerous

gerous heresy, and placed the individual in a very perilous condition, who should have dared to withhold certain credit from the narrative.

To make the reader smile I annex a short specimen.

" Oftentimes it happened unto her, that desiring to please her beloved espouse, and remembering with how great crueltie he was whippt at a pillar, desiring to imitate him in that point, asking first leave for it of his divine majestie, she shut herself vp in a chamber very close and secret, where shee was wont to do her mortifications and penances, and naked she tyed herself to a pillar, which shee had there for these mortifications; then fastening herself with cordes, first her feete and after her body, leaving her armes free, shee whipped herselfe all over with a chayne of iron; and that the chayne might the better discharge its office, she hung at the end of it a ball of iron round and on fire, and taking it in her hand, she strook herselfe with the ends of the chayne over all the body vntil she shed bloud. Being in this holy exercise, contemplating the stripes of our Saviour, and bruising her flesh with those she gave herselfe, her good angell appeared to her, and commanded her to cease, saying enough, for hitherto extendeth the will of my Lord Jesus Christ; and the same angell vntied her sometimes from the pillar at which she stood.

Other

" Other times, with the desire she had to please God, kneeling on her knees in that little chamber, she tooke a flint which weighed seaven pounds, and with so great fervour she strooke herself upon the breast therewith, that at the very first blowe, the bloud sprang out so far that it spotted the walls. Shee cõtinued in this holy exercise as long as she was wont to bee, in going on her knees fifteen times about the chamber, in memorie of the fifteen principall woundes of our Lord Jesus Christ.

" One night the Saint finding herselfe much afflicted, and evilly treated of the divells, which with filthie and unseembly figures pretended to induce her to sensuall desires, shee went out into the garden, and gathering together many bushes in imitation of our holy Father Saint Francis, stripping herselfe naked, she layd herselfe downe vpon that thornie bed, and leaving it all bespotted with her bloud, she entered into a lake, saying, that thou mayest knowe that thou art clay, in the mudd thou shalt wash thyselfe, and yet thou doest not deserve this. Then shee stood a great while and before shee put on her clothes againe, she whipped herselfe with a chayne which she had made to this effect: after which time she remained so favoured of Almightie God, that never after did the enemie set vpon her with such like temptations."

We

We are accustomed to see in our early English books commendatory verses in an overflown style of panegyric, but almost one half of this volume consists of the approbation of men of the highest orders of the Roman Church to such a tissue of nonsense and falshood as hardly ever was composed.

I subjoin one from its extreme extravagance.

" By particular commission of your Highnesse I have seene and read this booke, entituled, the historie, life, and miracles of the blessed Joane of the Crosse. Composed by the Father Fr. Antonio Daça, Diffiniter and Chronicler of the sacred order of the Seraphical Father; and I wish (as Saint Hierome, writing the Life of Saint Paula) that all the members of my bodie might become tongues, to set out the extraordinarie favours which God hath communicated to this blessed Saint; but the author fulfilleth what he promiseth, explicating her miracles, extacies, and revelations with so great erudition, doctrine, and truth, treated with a delicate and acute wit, authorised with the sentences and sayings of the Saints, manifested catholiquely and piously, and therefore held for certaine that it shall be much esteemed, and with edification read of all, and of manie imitated. And so I judge, that the licence which he requireth ought to be given him.

Dated

" Dated in this Convent of the most holie Trinitie, in the street of Atocha of Madrid, on the sixt day of August in the yeare of our Lord one thousand six hundred and tenne.

" Doctor Gutierie de Cetina. His approbation."

ALEXANDRIAN MANUSCRIPT.

TEN copies only of the Alexandrian Manuscript of the Greek Testament in the British Museum were printed upon vellum. They were subscribed for by the following individuals.

His Majesty,
Duke of Grafton,
Lord Sandys,
Mr. Peachy,
Mr. Burrell,
Rev. Mr. Cracherode,
Rev. Mr. Rose,
Mr. Jackson,
Mr. Nicolls (Qr. Nicol),
Rev. Dr. Lort.

Dr. Lort's copy was purchased by the Bishop of Rochester. Mr. Jackson's copy was sold by auction at Leigh and Sotheby's rooms. Of this Jackson see some account in my former volumes.

WILSON'S BIBLE.

THE large paper copies of this book are exceedingly rare. Ten only were printed, and of these two were imperfect. I have only been able to trace four of the remaining eight to their original possessors, viz.

Mr. James,
Rev. Mr. Cracherode,
Bishop of Durham,
Bishop of Rochester.

Mr. James's copy was purchased with the rest of his fine books by Mr. Robert Heathcote. It has since been resold,

THE PRIMER,

OR

OFFICE OF THE BLESSED VIRGIN MARY,

According to the reformed Latin, and with like graces priviledged.

At Antwerpe. Printed by Balthasar Morel. 1658. 12mo.

I do not know that there is any thing particularly rare or curious in this volume, but I was struck with the great variations in the translation of the Psalms and other parts of scripture, of which I subjoin one specimen.

Psalm 127.

" Unlesse our Lord build the house, they have laboured in vain that built it.

" Unlesse our Lord shall keep the city, he watcheth in vain that keepeth it.

" It is vain for you to rise before light: rise ye after ye have sitten which eat the bread of sorrow.

" When he shall give sleep to his beloved, behold the inheritance of our Lord, children the reward, the fruit of the womb.

" As arrows in the hand of the mighty, so are the children of them that are shaken.

" Blessed is the man that hath filled his desire of them: he shall not be confounded when he shall speak to his enemies in the gate.

" Glory be to the Father," &c.

The Psalm which next follows has some very singular expressions. Our version has,

" Many a time have they fought against me from my youth up: may Israel now say."

This Primer reads,

" Often have they impugned me from my youth, let Israel now say."

Ver. 3. Our version,

" The plowers plowed upon my back."

This of Antwerpe,

" Sinners have builded upon my back."

Again, our version,

" Let them be confounded and turned backwards," &c.

This,

" Our just Lord will cut the necks of sinners," &c. &c.

THE HYMNES AND SONGS

OF THE

CHURCH,

Divided into two parts. The first part comprehends the Canonical Hymnes, and such parcels of Holy Scripture as may properly be sung with some other ancient Songs and Creeds.

The second part consists of Spiritual Songs appropriated to the severall Times and occasions, observable in the Church of England. Translated and composed by G. W.

London, printed by the assignes of George Wither. Cum Privilegio Regis Regali.

No date. 12mo.

The works of George Wither, though very numerous, are now all of them scarce; none of them more so than this, which is certainly as creditable to him as any of his performances.

To each Psalm or Hymn is a prefatory explanation of its subject in prose. The one I select is the song of King Lemuel, Prov. xxxi. 10. Of which it is said, that "it is indeed an excellent marriage song, fit to be used at the solemnizing

of these rites. For it ministereth instruction becomming the occasion. Yea perhaps the musicke of it would stirre up good affections also (where vnpleasing discords are now heard) if it were often sung in private families."

SONG VIII.

Sing this as the Sixt Song.

1.

Who findes a woman good and wise,
A gemme more worth than pearls has got,
Her husbands heart on her relies,
To live by spoyle he needeth not.
His comfort all his life is she,
No rong she willingly will doe,
For wool and flax her searches be,
And chereful hands she puts thereto.

2.

The merchant ship resembling right,
Her food she from a farre doth fet,
Er'e day she wakes, that give she might
Her maids their taske, her houshold meat.
A field she viewes, and that she buyes,
Her hand doth plant a vineyard there,
Her loynes with courage up she tyes,
Her armes with vigor strengthened are.

3.

If in her worke she profit feele,
By night her candle goes not out,
She puts her finger to the wheele,
Her hand the spindle twirles about.

To

To such as poor and needy are,
Her hand (yea both hands) reacheth shee,
The winter none of hers doth feare,
For double clothed her houshold be.

4.

She mantles maketh, wrought by hand,
And silke and purple clothing gets,
Among the rulers of the land
(Knowne in the gate) her husband sits.
For sale fine linen weaveth she,
And girdles to the marchant sends,
Renowne and strength her clothings be,
And joy her later time attends.

5.

She speakes discreetly when she talks,
The law of grace her tongue hath learnd,
She heeds the way her houshold walkes,
And feedeth not on bread unearn'd.
Her children rise, and bless her call,
Her husband thus applaudeth her,
Oh thou hast farre surpast them all,
Though many daughters thriving are.

6.

Decitful favour quickly weares,
And beauty suddenly decayes,
But if the Lord she truly feares,
That woman well deserveth praise.
The fruit her handy worke obtains,
Without repining grant her that,
And yeeld her what her labour gaines,
To doe her honour in the gate.

The following is rendered with particular spirit and elegance.

THE THIRD CANTICLE.

1.

I heare my Love, and him I see,
Come leaping by the mountaines there,
Loe ore the hillockes trippeth he,
And roe or staglike doth appeare.
Loe from beyond the wall he pries;
Now at the window gate is he;
Now speakes my dear and saies, arise
My Love, my Faire, and come with me.

2.

Loe winter's past, and come the spring,
The raine is gone, the weather cleare,
The season wooes the birds to sing,
And on the earth the flowers appeare.
The turtle croweth in our fields,
Young figs the figge-tree downe doth weigh,
The blossomed vines a savour yield,
Rise, Love, my Faire, and come away.

3.

My Dove that art obscured, where
The rockes dark staires doe thee infold,
Thy voice, thy sweet voice, let me heare,
And thee, that lovely sight, behold.
These foxes cubs the vines that marre,
* Goe take us whilst the grapes be young,
My Loves am I, and mines my Deare,
Who feeds the lilly flowers among.

* Let us go take.

While

4.

While breake of day, when shades depart,
Returne, my well beloved one,
Ev'n as a roe, or lusty hart,
That doth on Bether mountaines run;
For him that to my soul is dear,
Within my bed by night I sought;
I sought, but him I found not there,
Thus, therefore, with myselfe I thought,

5.

Ile rise, and round the city wend*,
Through lanes and open waies Ile goe,
That I my soules delight may finde;
And there I sought and mist him too.
The city watch me lighted on,
Them ask't I for my soules delight,
And somewhat past them being gone,
My soules beloved found I straight.

6.

When there in my embrace I caught,
And him forsooke I not till he,
Into my mothers house I brought,
Her chamber, who conceived me.
You daughters of Jerusalem
Stirre not by fieldbred harts and roes,
For you I do adjure by them,
Nor wake my Love till she dispose.

The volume is incribed in a high flown strain of panegyric " To the High and Mighty

* Wend—go.

Prince

Prince James, &c. &c." By the preface it should seem, that the King had given his approbation to the author's undertaking in private.

The music is prefixed to many of the songs, which is stated to be the composition of "Master Orlando Gibbons," one of the Gentlemen of the Chapel Royal.

Among the hymns are the Ten Commandments, the Lord's Prayer, the Apostles Creed, versified. It is a very curious little book, and was kindly lent me by Mr. Professor Martyn, to whom I am under similar obligations.

ANE COMPENDIOUS BOOKE

OF

GODLY AND SPIRITUALL SONGS.

Collectit out of sundrie partes of the Scripture, with sundrie of ather Ballates changed aut of prophaine sanges, for avayding of sinne and harlotrie, with augmentation of sundrie gude and godly Ballates, not contained in the first edition.

Newlie corrected and amended by the first originall Copie.

Edinburgh. Printed by Andro Hart. 1621. 12mo.

For an account of this rare and curious book, see Arnot's History of Edinburgh.

The following is a specimen.

Follawes ane sang of the birth of Christ, with the tune of Bawlulalaw.

I come from heuin to tell
The best nowellis that euer be fell,
To yaw thir tythinges trew I bring,
And I will of them say and sing,
This day to yaw is borne ane Childe.

I came

I came from heuin to tell
Of Marie meike and Virgine mylde,
That blessit Barne louing and kinde,
Sall yaw rejayce baith heart and mynd.

It is the Lord Christ, God and Man,
He will doe for yaw quhat hee can,
Himselfe your Sauiour he will bee
Fra sinne and hell to mak yaw free;

Hee is aur richt saluation
From euerlasting damnation,
That he may ring in glair and blis
For euer mair in heuin with his.

He sall him find but marke or wying
Full sempill in ane Cribe lying,
So lyis hee quhilk now lies wrocht,
And all this warld made of nocht.

Let us rejayce and bee blyth,
And with the goe full swyth,
And see quhat God of his grace hes don
Thraw Christ to bring us to his throne.

My saull and Lyfe stand by and see,
Wuha lyes in ane Cribe of tree,
Wuhat Babe is that so Gude and faire,
It is Christ, Gods Sone and Aire.

Welcum now gracious God of my clit,
To sinners byle pure and unriclit,
Thau come to saue us from distresse,
How can we thank thy gentilnesse.

I come

I come from heuin to tell
A God that made all creature,
Haw art thow becum so pure,
That on the hay and stray will lye
Amang the Asses, Grin, and Kye.

And were the Warlde ten tymes so wide,
Cled auer with Gold and starres of pride,
Unworthy yit it were to thee
Under thy feit ane stule to bee.

The sylke and sandell thee to eis
Are Nay and sempell sweddling clais,
Quharin thraw gloeris greitest King,
As thaw in Heuin were in thy Ring.

Thaw tuke like paines temporall
To make me rich perpetuall;
For all this warldis welth and gude
Can nothing richt thy celsitude.

O my deir hert yaung Jesus sweit,
Prepare thy Creddill in my spreit,
And I shall rocke thee in my hert,
And neuer mare from thee depart.

But I sall praise thee euer moir
With sanges sweit unto thy gloir,
The knees of my hert sall I bow,
And sing that richt Bawlulalaw.

Gloir bee to God Eternally
Quhilk gaif his only Sonne for mee,
The Angels jayes for to heve
To us is borne

The gratious of this new yeir.

THEOLOGICAL.

MARTIN MAR PRELATE.

In the time of Whitgift, the third Archbishop of Canterbury, in the reign of Queen Elizabeth, a great number of libels against the Bishops and the reformed Church were written and circulated by an impudent junto, who assumed the name of Martin Mar Prelate. The principal personages who formed this junto were John Penry, a hot-headed Welchman, one John Udall, and Humphrey New, who, according to Strype, bore no more honourable occupation or rank than that of a cobler.

Penry was afterwards hanged for his seditious libels.

Thomas Cooper, Bishop of Winchester, wrote the following sober and temperate vindication of himself and his brethren, in reply to their calumnies and falshoods.

"AN ADMONITION TO THE PEOPLE OF ENGLAND, wherein are answered not onely the slaunderous vntruethes, reprochfully uttered by Martin the libeller, but also many other crimes by some of his broode, objected generally against

all Bishops and the chiefe of the Cleargy, purposely to deface and discredite the present state of the Church.

Detractor et libens auditor, uterque
Diabolum portat in lingua.

Scene and allowed by authoritie.

Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most excellent Maiestie."

1589. Small 4to.

The author commences his vindication with cautioning his readers to beware of encouraging feelings of contempt towards the Episcopal Order, and then proceeds to a minute and particular refutation of certain specific slanders against the Archbishop of Canterbury, the Bishop of London, and the Bishops of Rochester, Lincoln, and Winchester. From his arguments it appears, that there were no falsehoods however atrocious, nor calumnies however vile, which these miscreants did not invent and propagate. I subjoin the following specimen, which will sufficiently demonstrate, that the episcopal office was not a situation entirely devoid of anxiety and trouble.

P. 35. "There are of late time, even within these few weekes, three or foure odious libels against the Bishops and other of the Clergie,

printed and spread abroad almost into all the countreyes of the realme, so fraught with vntrueths, slaunders, reproches, raylings, revilings, scoffings, and other vntemperate speeches; as I thinke the like was never committed to presse or paper, no not against the vilest sort of men, that have lived vpon the earth. Such a prejudice this is to the honour of this State and Government, as never was offered in any age.

" For these things bee done with such impudencie and desperate boldnesse, as if they thought there were neither prince, nor lawe, nor magistrate, nor ruler, that durst controll them or seeke to represse them.

" The author of them calleth himself by a fained name, *Martin Mar-prelate*, a very fit name vndoubtedly. But if this outragious spirit of boldenesse be not stopped speedily, I feare he will prove himselfe to bee not onely *Mar-prelate*, but *Mar-prince*, *Mar-state*, *Mar-lawe*, *Mar-magistrate*, and all together vntill he bring it to an archiptistricate equalitie and communitie.

" When there is seene in any common wealth such a loose boldnesse of speech against a settled law or state, it is a certaine proofe of a loose boldnesse of minde. For *sermo est index animi*, that is, such as the speeche is, such is the minde. *Ex abundantia cordis os loquitur.* It hath also in all histories bene observed, that

loose

loose boldnesse of minde towards superiours is ioyned alwayes with contempte; and contemptuous boldenesse is the very roote and spring of discorde, dissension, vprores, civil warres, and all desperate attemptes that may breede trouble and danger in the state. Yea, and if they be hardened with some continuance of time, and hope of impunitie, and some multitude of assistāce gathering vnto them, what may followe I leave to the wisdome and discretion of them that God hath set in place of Government.

" These libellers are not contented to lay downe great crimes generally as some other have done, but with very vndecent tearmes charge some particular Bishops with particular faultes, with what trueth you shall now understand.

" They first beginne with the most reverend the Archbishop of Canterburie," &c. &c.

The pamphlet entitled " Hast any Work for a Cooper?" was a scurrilous attack on this Bishop Cooper, author of the above volume.

MARTINS

MONTHS MINDE,

That is, a certaine report, and true description of the Death, and Funeralls, of olde Martin Marre-prelate, the great makebate of England, and father of the factious.

Contayning the cause of his death, the manner of his buriall, and the right copies both of his Will, and of such Epitaphs, as by sundrie his dearest friends, and other of his well willers, were framed for him.

Martin the ape, the dronke, and the madde,
The three Martins are, whose workes we haue had.
If Martin the fourth come, after Martins so euill,
Nor man, nor beast comes, but Martin the deuill.

1589. 4to.

The Reformed Church has in no period since its first establishment been without zealous and powerful advocates to refute the attacks and calumnies of its powerful and numerous adversaries. This tract, now become very rare, is one of many which were circulated to repel the malice of the fanatics, who, under the name of Martin Mar-prelate, discovered a restless though

though impotent activity against the more distinguished members of the Church.

But I am the rather induced to give this pamphlet a place in my work, because it seems to me by no means impossible that it might have suggested to Arthbuthnot and his friends the whimsical idea of the death of Edmund Curl, described with so much facetiousness and genuine humour. After announcing Martin's death, the following is given as his will.

" This being thus prouided for, afterwards ensued his bequestes, in manner and forme following.

" 1. Inprimis, I giue and bequeath, to Martin Senior, my eldest sonne, and Martin Iunior, my younger sonne, ioyntlie, al my knauerie, full and whole, together with my Ribaudrie, with my two Manners, of lying, and slandering, annexed thereunto, to be equallie diuided betwixt them: and for want of heires of their bodies, vnlawfullie begotten (or els in this land they are not inheritable) to my heires at large, of the house of Martinisme: requiring them to vse it more wiselie, and in other cases than I did.

" 2. Item, all my foolerie I bequeath to my good friend Lanam; and his consort, of whom I first had it: which though it bee now outworne and stale, and farre inferiour to his, yet to him it belongeth of right, and may serue (per-

happes) for yong beginners, if it be newe varnisht.

" 3. Item, my scolding and rayling I bequeath to my deare Sister, Dame Law, and to her good gossips, of the houshold of Martinisme, & to their heires female for euer.

" 4. Item, to my zealous brother Wig. I bequeath the Vicarege of *S. Fooles*; And for that I could neuer abide non residents, he shall bee resdent thereon, during his life; the Patronage thereof, alwaies reserued to my two Sonnes, Prouided alwaie, that none shall haue it but a Martinist; and he not to be admitted by any Bishop, but by the lay Martinists of the same Parish: wherein I will haue no difference to be made, betwixt the veriest foole, and wisest man; but all men shall haue their voyces indifferentlie; because it is a matter that concerneth al, and euerie one particularlie, of that familie.

" 5. Item, I bequeath to my deare cosen *Pág.* my cradle, swadling cloutes, and cast linnen; for that I heare, he is like to prooue a father of manie children, whom I doubt not one day he will make all Martinists.

" 6. Item, I bequeath to Greenewood, Browne, and Barrow, my good friends, my parrock of ground, lying on the North side of London, and abutting vppon three high waies,

whereuppon standeth a Cottage, built triangle wise, with the appurtenances; onlie for the terme of their three liues; reseruing the reuersion thereof, to my two sonnes, and the heires of their bodies as before, and for want thereof, to my heires at large, of the familie of Martinists for euer.

"7. Item, I bequeath to my lay brethren, my works of Machiuell, with my marginall notes, and scholies thereupon; wishing them to peruse, and mark them well, being the verie Thalmud, and Alcoran of all our Martinisme.

"8. Item, I bequeath to all the friends and fauourers of that faction, for a gentle remembrance, a Ring; wherein shall be engrauen, on the inside; *Nitimur inuetitum:* and on the outside, *Stultorum plena sunt omnia:* wherein I will haue Waldgraue the Printer, and Cliffe the godlie Cobler, especiallie to bee remembered.

"9. Item, I bequeath all my plots, and modells, that I haue drawne, of Churches, & Common weales, (a matter of great importance) to the number of twelue, for euery moneth of the yeare one, both for the one and the other, to our chiefe builders, (you knowe their names) to dispose of at their pleasure.

"10. Item, touching my Wardrop, I bequeath al my apparell, equallie to bee distributed betwixt my two sonnes: prouided, that my eldest

sonne shall haue my best sute; as Coate, whood, Coxecombe, and bable, and all the rest sutable thereunto.

" 11. Last of all, I giue and bequeath my affections to Bridewell; my senses to Bedlem; my conditions to Newgate; my heart to the beastes; my bowells to the birds; and my bodie at the discretion of my ouerseers: that is, (I say) neither in Church, Churchyard, nor Chappell of ease, nor any place appoynted by order, for that purpose.

" 12. The rest of all my goods and Chattels, not before bequeathed, especiallie my imperfect works, and wast papers, I giue and bequeath to my two Martins, whom ioyntly I make my exequutors, and I appoynt my especiall good friends Prichard and Penrie to bee mine ouerseers; and to each of them an Aduouson: To the former of small Witham: and to the other of little Brainford, now in the possession of Pag. and Wig. for he hath a pluralitie; reseruing the Patronages, and with the conditions as aboue.

" And for that I knowe the Ciuilians are not my friends: for in my foolerie I called them *See-villaines*, (which was foolishlie done of me, for they might see vs, as well as others) and that I shal hardlie haue any thing proued at their hands; and my will being a prerogatiue case, for that my doings are dispersed ouer the whole land, will hardlie passe with such expedition, as

is

is conuenient: let my exequutors performe the legacies, & let them proue it, or disproue it, at their pleasure. For you may liue to see the day, (if you handle your matters wiselie) which day I hoped my self to see, when all willes shall depend of your willes, and come to be proued in your Consistorie.

Witnesses P. T. B. E. M. F. G. K.

Copia vera."

I have taken some pains to discover the real author of this tract, but have not succeeded. It was not improbably written by Thos. Nash, as it is much in the same style of Buffoonery with " Pappe with an Hatchet."

At some future opportunity I shall enter more largely into the subject of " Martin Mar-Prelate, and the junto of Penry and his associates.

TWOO NOTABLE SERMONS,

Made the thirde and fyfte Fridayes in Lent last past, before the Quenes highnes, concernynge the reall presence of Christes body and bloude in the blessed Sacrament: and also the Masse, which is the sacrifice of the newe Testament.

By Thomas Watson, Doctor of Diuinitie.

Small quarto.

These sermons excited much curiosity and attention at the time, and were commented upon and answered by many. Robert Crowley, a zealous and voluminous writer in the reign of Edw. VI. wrote and published,

"A setting open of the subtile sophistry of Tho. Watson, D. D. which he used in his two sermons preached before Q. Mary in Lent, 1553, concerning the real Presence in the Sacrament. Lond. 1569."

This Dr. Watson was afterwards Bishop of Lincoln.

Watson was both an able man and vigorous preacher, but nothing can exhibit a more memorable instance of human infirmity and self delusion than his railing against the sophistry of his

his opponents, at the same time that he is guilty of the most contemptible sophistry himself.

"There be thre thinges, says he, that hold me in this fayth: the manifest and playne scripture, the vniforme auctorities of holy men, and the consent of the vniuersall churche. These thre be the argumentes, that a christen man may sticke vnto, and neuer be deceaued, specially yf they be knytte and ioyned together, cōcerning one matter. but yf they be separate, then some of thē be but weak staffes to leave vnto. As for example The scripture without the cōsente of the churche is a weapō as mete for an heretike, as for a catholike. For Arius, Nestorius, and suche other heretikes did alledge the scripture for their opinions, as the catholikes did, but their alledgynge was but the abusyng of the letter, whiche is indifferent to good and euyll, and deprauying of the true sense, whiche is only knowen by the tradition and consent of the catholike church: so that the one wythoute the other is not a direction, but a seductiō to a simple manne, because the verye scripture in dede, is not the bare letter, as it lieth to be taken of euery man, but y^e^ true sense, as it is deliuered by the vniuersall consente of Christes churche.

"Lykewyse the wrytynges and sayinges of the fathers, if they be but the mynde of one man without the consent of other, were he neuer

neuer so wel learned and vertuouse, otherwyse yet hys wrytynges I saye in that poynt be not a cõfirmation for an ignoraunt manne to holde him in the trueth, but a temptatiõ to seduce him, and pul hym from the trueth.

" The consent of the churche is alwayes a sure staffe, the verye pyller of trueth, whether it be in thynges expressed in y^e^ letter of the scrypture, or in thynges deliuered vnto vs by tradition of the Apostles. He that holdeth him by this staffe can not fall in fayth, but stande in trueth.

" Nowe concernynge this matter of y^e^ presence I am able by Gods helpe to shewe all these thre thinges, ioyned and knitte together so, y^t^ we can not be deceaued in this poynt, except we wil deceaue our selfes as many wilfully do.

" The scrypture by playne and manifest wordes, against the whyche hell gates shall neuer preuayle, dothe testifye and confyrme our fayth in manye places, but specially in the wordes of our sauiour Christ himselfe in hys laste supper, sayinge to his Disciples: Take, eate, this is my bodye, whiche is gyuen for you. Thys is my bloude of the newe Testament, whyche is shedde for many and for you in remission of synnes: whyche most playne scriptures manye haue gone aboute to delude, and to reduce thẽ to a base vnderstandynge by figu-

ratiue

ratiue speches, contendying, these wordes, This is my bodye, This is my bloude, to be spoken figuratiuelye, and not as the wordes purport: because other lyke sayinges in the scripture be taken figuratiuely as these: I am the waye, I am the doore, The stone is Christ and such other, wherein they haue declared their deuelyshe and detestable sophistrye too their owne damnation, and the subuersion of a greate manye other.

" They professe them selfes to be learned menne, but who hearde euer tell of anye sushe kynd of learnyng, as to proue one singulare by another, as yf one shuld reason thus: Thomas is an honeste man, ergo John is an honeste man: The swan is white, ergo y* the crowe is whyte.

" Which argumentes be lyke thys: I am the waye, is a figurative speache, ergo likewise, This is my bodye, is a figuratiue speach. With such fond folyes and sophismes is the trueth assaulted agaynste all good learnyng, and the rules of all true reasonyng. GOD open theyr eyes to see, and folowe his heauenly wisdome."

On the accession of Queen Elizabeth to the throne, Watson was deprived of his Bishopric.

JOHN BON

AND

MAST PERSON.

In the center, a procession of French priests carrying the mass, engraved on wood.

At the bottom,

☞Alasse poore fooles, so sore ye be lade,
No marvel it is thoughe your shoulders ake,
For ye beare a great God, which ye yourselfes made,
Make of it what ye wyl, it is a wafer cake,
And between two irons printed it is and bake;
And loke, where Idolatry is Christe will not be there,
Wherefore lay down your burden, an Idole ye do beare.
☞ Alasse poore Fooles.

At the end,

Finis,

☞ Imprinted at London by John Daye and William Seres, dwellinge in Sepulchres Parishe, at the signe of the Resurrection, a littel above Holbourne Conduite.

Cum gratia et privilegio ad imprimendum solum. Quarto.

For

For one of twenty-five beautiful copies upon picked vellum of the above rare and curious tract, I am indebted to the liberality of Mr. Stace, bookseller.

Mr. Stace has reprinted it from an unique copy belonging to the late Richard Forster, Esq. who had written in it as follows:

"This is the only copy of the Enterlude of John Bon and Mast Person, that I have ever met with."

It is a bitter satire on the *real presence*.

Daye, the printer of it, and also *Seres*, were brought into much trouble for printing only a few copies, which were nearly destroyed by the zealots of the old religion. There is no doubt but the buying up and destroying these kind of books (which were obnoxious to Cardinal Wolsey and others) was very common in those days, and made them so very rare even in their own time.

I transcribe a part of it.

PARSON.

And after that we consecrate very god and man,
And turne the breade to fleshe with five wordes we can.

JOHN.

The devell ye do I trowe. Ther is pestilence businesse,
Ye are much boũde to god for such a spittell holines.
A galows gay gifte, with fyve wordes alone
To make boeth god and man, and yet we se none,

Ye

Ye talke so unreasonably well, it maketh my herte yerne,
As elde a fellow as I am, I se well I may learne.

PARSON.

Yea, John, and then wyth wordes holy and good,
Even by and by we tourne the wyne to bloude.

JOHN.

Lo wyll ye se it, who would have thought it,
That ye coulde so sone from wine to blood he brought it.
And yet except your mouth be better tasted than myne,
I can not fele it other but that it should be wyne,
And yet I wote nere a cause ther may be whye,
Perchaunce ye ha dronke bloude ofter than ever dyd I.

PARSON.

Truely John, it is bloud though it be wine in taste,
As soone as the worde is spoke, the wyne is gone and past.

JOHN.

A sessions on it for me, my wittes are me benumme,
For I can not study where the wyne shoulde become.

PARSON.

Study quod ha, beware and let suche matter go,
To meddle muche wyth thys, may brynge ye sone to wo.

JOHN.

Yea, but Mast Parson, thynke ye it were ryght,
That if I desired you to make my blake oxe whight,
And you say it is done, and styl is blacke in syght;
Ye myte me deme a foole for to beleve so light.

PARSON.

I marvel muche ye wyll reason so farre,
I feare if ye use it, it wyll ye mar.

JOHN.

JOHN.

No, no, Sir, I truste, of that I wyl be ware,
I pray you wyth your matter agayne fourth to fare.

PARSON.

And thē we go forth, and Christes body receyve,
Evyn the very same that Mary dyd conceyve.

JOHN.

The Devill it is, ye have a greate grace,
To eate God and man in so short a space.
&c. &c. &c.

Mr. Stace, I understand, has also reprinted a small number of this curious Tract for sale.

I here conclude for the present this division of the work. I could easily have extended it much further; but if encouraged to publish succeeding Volumes, Theological Books will of course form a leading article.

GREEK BOOKS

FROM

1476 TO 1500.

1. WITH A DATE.
2. SINE ANNO.
3. APUD ALDUM.

GREEK BOOKS

FROM

1476 TO 1500.

WITH A DATE.

AS I do not remember to have seen any separate Catalogue of the Greek Books printed in the 15th century, the following, in which all that are known are brought together, may not be unacceptable. Of many of the more curious of these books, a fuller account will be given in a subsequent part of this work.

1476.

CONSTANTINI LASCARIS BYZANTINI Grammatica Græca, ex recognitione Demetrii Cretensis cujus præfixa Epistola apparet in fronte Voluminis. Mediolani per Dionysium Paravisinum. 1476. Græce. Quarto.

It can hardly be necessary to speak of the uncommon rarity of this, the first Greek book which was printed. Copies, however, are to be found in the Libraries of

The King,
British Museum (Cracherode),
Blenheim,
Lord Spencer,
Lord Pembroke,
Mr. Knight,
Mr. Johnes,
Dr. Charles Burney.

The Greek in use, before the printing of this book, was of a barbarous form; but in general spaces were left for its insertion with a pen. Of the first, we have an example in the titles to the Paradoxes, in the Edit. of Cicero's Offices, of 1465, in which the words are with difficulty decyphered; and in Lactantius, printed at Subiaco in the same year, in which the Greek passages are sometimes inserted in a much more perfect character than in the other book. This character much resembles that which Sweynheym and Pannartz afterwards used, and particularly in the Aulus Gellius of 1469, in which, exclusive of many passages of some length, one entire leaf of Greek is to be found. Spaces for the Greek are left in the Cicero ad Familiar. of 1467, by Sweynheym and Pannartz, and in Cicero's Epist. ad Atticum, printed at Venice by Jenson, in 1470. The character is by no means inelegant. There are no abbreviations or stops, except that the period will be found at intervals, and not always accurately introduced. It does not appear, that any other printers

printers were possessed of Greek types till the year 1471, when they were used in the Tortellius, printed in that year by Jenson. Vacant spaces were usually left in other books for the insertion of the Greek passages by the pen. Demetrius Cretensis, so called from being a native of Crete, was of very important service in the editing of the first Greek books. Besides this First Lascaris, he assisted Demetrius Chalcondylas in the Editio Princeps of Homer, published at Florence, 1488. See the preface of Nerlius to that edition. "Nam ut omittam Nerii fratris liberalitatem et Joannis Accaioli auxilium, Demetriique Cretensis dexteritatem," &c. &c. He was afterwards employed by Cardinal Ximenes in the Complutensian Polyglot. See Le Long sur les Polyglot, p. 14. The epistle of Demetrius to this first Greek book is singularly curious, and is addressed "Ingenuis ac studiosissimis adolescentibus." The type is of a middling size, resembling the MS. of those days, very handsome, and has been followed in other books, printed before the end of the century. For further particulars the reader may consult

Maittaire 42. 97. and 362.
Saxius, p. 563.
Rossi, p. 74.
Panzer ii. p. 25.
——— iv. 355.
Struvius iii. 2167.

1480.

Eadem CONSTANTINI LASCARIS Grammatica Græca cum interpretatione Johannis Crestoni Monachi Placentini in Lucem edita curis Boni Accursii Pisani. Mediolani. 1480. 4to.

This is the second edition of the above book, and has a dedication addressed by Bonus Accursius to Julius Pomponius, in which he informs him, that Craston was the translator of the Greek into Latin. It is printed on large and excellent paper, with the Greek and Latin text opposite to each other in corresponding columns. It has no mark of page or sheet.

Laire Ind. ii. p. 30, mentions an edition of this year at Milan, in folio, but this is probably a mistake, many of the early printed books in quarto resembling small folios.

John Craston as an interpreter, and Bonus Accursius Pisanus as an editor, are found in many Greek books about this period. Craston was a Carmelite, of whom Maittaire remarks, that if his brethren of the order had so employed their leisure, learning would not have so long been buried in darkness.

Bonus Accursius thus describes him: "Vir cum Græce, atque Latine peritissimus tum moribus

ribus excultis gravissimis atque lautissimis," &c. See the dedication of the Greek and Latin Dictionary, published at Vincenza in 1483, addressed "Joanni Francisco Turriano."

Bonus Accursius was a native of Pisa. He had Philelphus for his master, and by his advice settled at Milan, where, with great credit and advantage, he prosecuted the employment of a schoolmaster. He is supposed to have fallen a victim to the terrible plague, which devastated Milan about the year 1485. See Saxius. Hist. Typ. Lit. Mediolan. 167.

He edited various works, and among others the following.

Animadversiones in C. Julii Cæsaris Commentar. Ferrariæ, 4to. 1474.

This, however, appears from Panzer to be a very doubtful book. See the Index, art. Accursius, where other books are stated to be edited by him than are here mentioned.

Plautina dicta memoratu digna Tarvisii. 1475. 4to.

Ovidii Metamorphoses. Mediol. 1475. Fol.

Historiæ Augustæ Scriptores. Mediol. 1475. Fol.

On this second edition of Lascaris, the reader may consult

Panzer ii. ..... 39.
Maittaire ..... 408.
Saxius ..... 571.
Rossi ..... 74.

PSALTERIUM

1481.

PSALTERIUM GRÆCO-LATINUM DAVID PROPHETÆ ET REGIS MELOS, seu Psalterium Græce cum versione Latina, vel potius recognitione Joannis Crestoni Placentini Monachi, *præmissa est* ejus Epistola ad Ludovicum Donatum Episcopum Bergomensem. In fine.

Impressum Mediolani impensa Bonacursii Pisani Anno MCCCCLXXXI die XX Septembris. Fol.

Paginæ dividuntur per columnas, Græco textu et Latina versione sibi invicem respondentibus.

The Greek type is the same with that of the two Lascaris', and the Latin very neat. See Maittaire 416, Ind. i. p. 157. In which latter Craston's Epistle is given at length. See also Laire, Ind. ii. 51, No. 29, who, after describing the book as above, adds, "Subscriptio hæc discrepat ab ea Bibliographiæ Instruct. et ex genere illius Biblioth. Pinellii. No. 40.

The epistle of Craston is addressed to Ludovicus Donatus, Bishop of Bergamo.

JOH.

1483.

JOH. CRASTONI Carmelitæ Lexicon, Græco Latinum. Fol.

Prefixed to this book is an epistle of Bonus Accursius Pisanus to Franciscus Turrianus. The book is printed in two columns with signatures. At the end in capital letters ΤΕΛΩ ΣΥΝ ΘΕΩ ΤΩ ΛΕΞΙΚΩ.

Impressum Vicentiæ per Dionysium Bertochum de Bononia Die x mensis Novembris MCCCCLXXXIII.

It appears from hence, that Vicenza was the second place in which Greek books were printed, and it should seem as if the printers there, were very anxious to follow the example of those at Milan, since in the preface to an edition of Tortellius, printed at Vicenza, 1480, much complaint is made of the difficulty the artists were under in procuring Greek types.

This Turrianus appears to have been the patron of Bonus Accursius, who addressed various other works to him.

For further particulars of this edition of Craston's Greek and Latin Lexicon with a date, consult

Maittaire

Maittaire i. 446.
Panzer iii. p. 516.
Laire, Ind. ii. p. 68. No. 6.

The character of this book is much more rude than those of the preceding, though still resembling those of MSS.

1484.

CHRYSOLORE EROTEMATA Græce et Latine. Græco textu versione in eadem pagina sibi ex adverso respondentibus. Dominica Oratio cum salutatione Angelica in initio, et in fine Alphabetum Græcum.

Impressum Venetiis per peregrinum (de Pasqualibus) Bononiensem. MCCCCLXXXIV. Die Quinta Februarii. 4to.

Panzer viii. p. 210.
Denis Supp. p. 186.
Maittaire .... 454.

The type, in which this book is printed, is of a most singular form.

1486.

HOMERI BATRACHOMYOMACHIA Scholiis Græcis literis alternis rubris et nigris.

Venetiis

Venetiis per Leonicum Cretensem. 1486. Die 22 mensis Aprilis. Quarto.

Panzer viii. 236.
Maittaire i. 474.
Deltoph i. p. 2.

Maittaire, who gave a fac simile of this book is very full in his description of it, and states, that the Scholia have never been inserted into any other edit.

EODEM ANNO.

PSALTERIUM GRÆCUM, cum Canticis quibusdam veteris et novi Testamenti. Venetiis apud Alexandrum ex Candace Cretæ. Novemb. die xv. 1486. Quarto.

Charactere eodem quo Batrachomyomachia impressa fuit. Tituli rubro colore impressi in quo et puncti. Character unicalis quasi est.

Maittaire 471.
Seemiller iii. p. 58.
De Bure p. 29.

1488.

HOMERI OPERA OMNIA, Græce Florentiæ labore et industria Demetrii Mediolanensis Cretensis,

tensis, sumptibus Bernardi at Nerii Tanaidis Nerelii Florentinorum. MCCCCLXXXVIII. Fol.

Editio Princeps.

Panzer i. 414.

Maittaire 495.

Laire, Ind. ii. 115.

Fabric. Harles i. 414.

A minute description of this most curious book is given in another place.

1489.

CONSTANTINI LASCARIS Compendium octo orationis partium, & aliorum quorundam necessarium. Gr. Lat. Vicentiæ. 1489. 4to.

To this book is prefixed an epistle of Bonus Accursius Pisanus to Julius Pomponius. The text is printed in two columns with signatures, a—m. At the end is the following colophon.

> Hoc divinum opus impressum
> est Vicentiæ per magistruq; Leo
> nardum de basilea. xviii Kalen
> das Julii, M.cccclxviiij. & in
> terpretatū per Venerabilē virū
> utriusq; līnguæ doctissimū ac op
> timum Johannem monachum
> Placentinum.

after this are found στιχοι ἡρωικοι εἰς τον ἐρωτα, though without the name of the author Theocritus.

In

In this, as well as in the editions of 1476 and 1480, only the first book of the Grammar of Lascaris is contained. The whole work was not published till the beginning of the 16th century, when it was edited by Aldus together with Cebes, and some other things.

The third book was however published in Greek only, in the very same types with those of the Vicenza edition, in some copies of which it is found, though it is evidently a separate publication.

The title of it is,

Κωνσταντίνου λασκαρεως του βυζαντιου
προοίμιον του περὶ ὀνόματος καὶ
ῥήματος τρίτου βιβλίου.

with signatures, a—c. At the end, Τελος.

The above is in every respect one of the most curious and valuable books in Greek literature.

1490.

MANUELIS CHRYSOLORÆ Erotemata Græce et Latine. Præit Alphabetum, Pater Noster, Ave Maria, &c.

In fine.

Impressum Vincentiæ per Magistrum Leonardum de Basilea, M. CCCCLXXXX die primo mensis

mensis Septembris. Charac. Gr. inform. Lat. eleg. 4to.

Panzer iii. p. 520.
Denis Suppl. 287.
Laire, Ind. ii. 156.

I believe that Lord Spencer has the copy mentioned by Laire, and that it is in the same type with the Lascaris of 1489.

1491.

Constantini Lascaris Grammatica Græco-Latina vicentiæ per Leonardum de Basilea. M. CCCC. LXXXXI. Finita XXIII. Decembris. 4to.

Panzer. iii. 520.
Denis Suppl. 310.

I have some suspicion, that this is no other than the edition of 1489, though a different day and month is added.

1493.

Isocrates. Græce. Curante Demetrio Chalcondyla.

Mediolani

Mediolani, emendatus a Demetrio Chalcondyla, typis vero expressus et editus ab Henrico Germano, et Sebastiano ex Pontremulo, sumptus fecerunt Bartholomæus Scyasus, Vicentinus Aliprantus, Bartholomæus Rozonus, anno a Christo nato millesimo quadringentesimo nonagesimo tertio. Januarii die vigesima quarta. Folio. Editio Princeps.

Panzer ii. 73.
Maittaire 559.
Saxius 592.

The character of this book is very beautiful. It has the mark U. S. Uldericus Scinzenzeler.

1494.

ANTHOLOGIA.

Planudis Rhetoris ANTHOLOGIA Epigrammatum. Græce, cum Scholiis Græcis ex recensione Joannis Lascaris Rhindaceni.

Litteris Capitalibus.

Ad finem.

Joannis Lascaris Epigramma Græcum et Præfatio Latina ad Petrum de Medicis.

Impressum Florentiæ per Laurentium Francisci de Alopa Venetum III. Idus Augusti. M CCCC LXXXXIV. 4to.

Editio Princeps.

See Maittaire on the Capital Letter Greek Books, from whose very copious account of them some observations are given in another part of this work.

Maittaire 575.
Schwartz ii. p. 234.
Deltoph. ii. p. 60.
Laire, Ind. ii. p. 193.
Seemiller iv. 54.
Panzer i. 421.

1496.

Apollonii Rhodii, Argonautica. Græce. Literis Capitalibus cum Scholiis Græcis. 4to. Florentinæ. 1496.

Editio Princeps.
Maittaire 611.
Laire, Ind. ii. 210.
Seemiller iv. 76.
Panzer i. 424.

EODEM ANNO.

Luciani Opera, Icones Philostrati, Philostrati Junioris icones—ejusdem Heroica. Descriptiones

scriptiones Callistrati. Ejusdem Vitæ Sophistarum. Græce. Flórentiæ 1496. Fol.

Editio Princeps.

The Philostratus, &c. are not found in this Edition, and were not published till the year 1517 by the Juntæ. They do not appear in the Aldus Philostratus of 1501. Concerning this Lucian, consult Panzer i. 425.

——— iv. 312.

Maittaire 611.

Deltoph. 60.

Laire Ind. ii. 215.

Here is another specimen of a beautiful Greek type. See Bandini, who gives it to the Juntæ. It may be remarked, that notwithstanding the large font of letters, which the Printers of this book must have had, they never were used in another. This singularity belongs to some other large works of the 15th century.

1497.

Vocabulista Latino-Græcus, seu Joannis Crestoni Ord. Carm. Lexicon Latino Græcum.

Præcedit absque ullo titulo Epistola Boni Accur. ad Anton. Bracell. In fine, impraessum hoc opus Regii per Dionysium de bertochis et Marcum Antonium de Bacilleriis. Anno salutis M CCCC LXXXXVII. 4to.

Maittaire 637.
Panzer ii. 394.
Laire Ind. ii. 225.
Seemiller iv. 89.

EODEM ANNO.

ÆSOPUS.

ÆSOPI Fabulæ selectæ Græce et Latine ex interpretatione Rynuccii Thettali, editæ a Bono Accursio.

In fine.

Regii impressum per Dionysium Bertocum anno salutis M CCCC LXXXXVII. Quarto.

A very rare edition.

Panzer omits to observe, that there is any preface. There is however an epistle prefixed to the editor's great friend and Mæcenas, Franciscus Turrianus, intimating that this book was published for the benefit and amusement of his children. The epistle is this:

" In superiore codice ut nosti imprimi curavimus Æsopi Fabulas Græcis & litteris & verbis; subdidimúsque earùm interpretationem secundum Rynucium Thettalum virum meâ sententia & doctum & disertum. Nunc vero' quo major liberis tuis ac facilior aditus sit ad

utramque linguam & Græcam & Latinam, quasdam electiores Fabulas quæ in communi sunt nostrorum hominum usu, ita singulatim in eisdem paginis informari curavimus, ut in eodem latere habeatur ex dexterá parte Græcus, ex sinistra autem Latinus Sermo. Hoc enim pacto verbum quasi verbo respondebit sine longà inquisitione," &c.

EODEM ANNO.

ZENOBII Epitome Paroemiarum Tarrhæi et Didymi secundum litteras dispositarum. Græce. Præcedit Epistola Benedicti Riccardini ad Georgium Dathum Canonicum Florentinum.

In fine.

Impressum Florentiæ impensis ac cura Philippi de Zunta Florentini anno domini MCCCCLXXXXVII. Quarto.

This most rare book was the first which issued from the Junta Press.

Panzer i. 427.
iv. 313.
Maittaire 637.
Bandini Junt. Typ. ii. p. 1.
Struvius iii. 2185.

1498.

PHALARIDIS Tyranni, APOLLONII Philosophi Pythagorici, BRUTI Epistolæ. Græce.

Ex ædibus Bartholomæi Justinopolitani, Gabrielis Brasichellensis, Joannis Bissoli et Benedicti Mangii Carpensium Venetiis MIID Cal. Julias. Quarto. Editio Princeps.

Præcedit Epistola Bartholomæi Justinopolitani ad Petrum Contarenum.

This epistle promises a Latin translation of the book in a separate volume. But this never appeared.

The first edition of Æsop with that of Phalaris are in the same volume at Blenheim, and the date of the Phalaris is transferred to the Æsop, which never had any.

Panzer iii. 443.
Laire Ind. ii. 241.

1499.

Opera ANGELI POLITIANI, et alia quædam lectu digna quorum nomina in sequenti indice videre licet.

In fine.

Impressum

Impressum Florentie; et accuratissime castigatum opera et impensa Leonardi de Arigis de Gesoriaco die decimo Augusti MID. Fol. Maj.

De hac Editione ita Clausius in vitâ Politiani, p. 24. "Opera Pol. vulgavit Minutius Aldus Venetiis, 1498. Secunda et rarissima omnium editio est quæ Florentiæ a, 1499 lucem adspexit." Ad Aldinam comparata est, prostat enim in eâ Aldi Epistola. Integrum tamen non repetitur volumen, cum in Florentina desint Herodiani versio Latina. Miscellaneorum Liber, et Prælectiones duæ Lamia et Panepistemon.

The Greek character is very rude. There are certain marks over the words, which appear to be intended for accents, but they are so irregularly placed, that it is difficult to determine what they mean.

Panzer i. 429.
Maittaire 690.
Laire, Ind. ii. 252.

As this edition has the epistle of Aldus Manutius and Sanatus prefixed, Laire thinks it is only the reimpression of the edition of Politian by Aldus in the preceding year.

But this is not the case; it is not a reimpression of the Aldus, and does not contain, as Clausius observes, near so much. This is perhaps the place where I ought to mention

although it is not in strictness a Greek book, the Politiani Miscellanea printed at Florence in folio in 1489.

In this edition is the Hymn of Callimachus εις λετρα της παλλαδος in Greek, and the Sibylline verses for the first time printed with this introduction.

" Iā nec obscura apud Horatiū ratio extiterit cur Parcas Ilithyean Dianamq; in Aventino, curat Puerorum votā et quin decēviros memoraverit et itē Sibyllinos versus qui nūc quoque apud cundē Zosimum vetustissimis q̄dē codicibus citrā ulla fastigia qualesque de industria subjecimus invenīuntur."

The Greek type is of a very singular form, and though printed in the year after the Homer is as different as possible.

This seems also the proper place to remark, that the Politiani Epigrammata Græca. Florentiæ. 1495. 4to. described by Panzer. V. i. p. 423, is spurious.

Frid. Otto Menckenius in Vita Politiani. Edit. Lipsiæ. 1736, quarto, has this remark, which seems conclusive " de hac singulari Editione mihi perquærenti nulla obvenit horum Epigrammatum, anno 1495 aut 1496, Vulgata editio, ut non singulari hoc libello sed cum reliquis Politiani operibus sive quæ *Florentiæ* a 1497, sive quæ *Venetiis* 1498; prodierunt edidisse primum videatur Acciajolus. De Florentina

tina Editione nihil certe definio, quippe quæ nondum venit in manus meas."

EODEM ANNO.

JOANNIS CRASTONI Placentini Ord. Carmel. Lexicon Græco-Latinum. Fol.

Præcedit Epistola Bon. Accursii Pisani ad Francisc. Turrianum.

In fine.

Mutinæ impressum in ædibus Dionisii Bertochi Bonon. subterraneis anno humanæ redemptionis millesimo (omisso centenario) nonogesimo nono. Tertio decimo Kalend. Novemb. Divo hercule estensi Ferrariæ duce imperii habenas gubernante.

Panzer ii. 152.
Maittaire 691.
Tiraboschi, l. c. T. iv. P. 379.
Seemiller iv. P. 14.

EODEM ANNO.

ETYMOLOGICUM MAGNUM. Græce præmittuntur Græca Marci Musuri et Johannis Gregoropuli Cretensium in suorum populorum artisque (qua excelluerunt) typographicæ laudem epigrammata.

In

In fine Græce.

Etymologicum magnum typis expressum explicit jam cum deo Venetiis, sumptibus quidem nobilis et præclari viri Domini Nicolai Blasti Cretensis, hortatū vero splendidissimæ et sapientissimæ dominæ Annæ, filiæ piissimi et gloriosissimi domini Lucæ Notaræ quondam magni Ducis Constantinopoleos. Labore et dexteritate Zachariæ Calliergi Cretensis, in gratiam virorum sapientum et Græcis litteris operam dantium. Anno nativitatis Christi, 1499. Metagitionis (Julii) stantes die octavo. Fol. Min. Editio Princeps.

Panzer iii. 466.
Maittaire 90, 690.
Rossi 73.
Clement viii. 128.
Fossi l. c. T. i. 641.
Laire Ind. ii. 249.

The Etymol. Mag. was reprinted, with additions throughout the work by Fred. Turrisanus, at Venice, 1549.

A subsequent edition, by Sylburgius, appeared in 1594, which is that in use at present by Scholars. A new one would be very acceptable.

This magnificent book deserves the description given by De Bure, No. 2226.

EODEM

EODEM ANNO.

SIMPLICII Hypomnemata in Cathegorias ARISTOTELIS Græce.

In fine.

Venetiis sumtibus nobilis quidem et clari viri Domini Nicolai Blasti Cretensis, labore autem et industria Zaccarie Calliergi Cretensis. Anno a Christi nativitate 1499, die 5, mensis Pitnepsione exeunte, i. e. die 26, Octobris. Fol. Editio Princeps.

Panzer iii. 466.
Maittaire 686.
Rossi 60.
Poggio Nottizie 146.
Crevenna ii. 32.
Laire Ind. ii. 253.

EODEM ANNO.

SUIDÆ Lexicon. Græce. Præcedit Græcus Stephani Nigri inter Bibliopolam et Studiosum Dialogus.

(See this Dialogue in the first volume of this work.)

Hunc excipiunt Latina Antonii Mottæ Epigrammata; Epistola Joannis Mariæ Catanei ad Albertum

Albertum Pium latina, Demetrii Chalcondylæ græca.

Cum subscriptione, anno ab incarnatione MCCCCLXXXXIX die XV. Novembris. Impressum Mediolani impensa et dexteritate D. Demetrii Chalcondyli, Joannis Bissoli, Benedicti Mangii Carpensium cum eorundem scuto. Char. Græc. Minut. cum multis abbreviatur. Fol.

Editio Princeps.

Panzer ii. P. 91.
Maittaire i. 256. iv. 93. 690.
Saxius 606.
Rossi 63.
Laire ii. 253.
Seemiller iv. P. 111.
De Bure, No. 2237.

1500.

Ammonius.

Ammonii Parvi Hermiæ Commentarii in quinque voces Porphyrii. Græce.

In fine Græce.

Venetiis impressus est sumptu Nicolai Blasti Cretensis, non sine privilegio, anno a Christi nativitate. 1500, die 25 Maii. Fol.

Editio Princeps.

Panzer iii. 478.
Maittaire 96. 712.

Panzer

Panzer iv. p. 74, makes mention of "Hypomnemata Ammonii in Prædicabilia." This he appears to have considered as a distinct book, but it is the same work as that above described.

EODEM ANNO.

CONSTANTINUS de rebus Apollonii Tyrii. Poema Græce.

Venetiis. 1500. Quarto.

Panzer iii. 481.

Maittaire 728.

Barthii Advers. xix. c. 20.

I have some doubts of the existence of this book. I suspect, that both Panzer and Maittaire derived their knowledge of it from the catalogues undermentioned, and that in these there is some error of the date.

Catal. Jo. Meursii, p. 9.

Nic. Heinsii, P. ii. P. 73.

A Greek poem in the Versus Politici was printed by the Sabii in 1530 or 1535, and I know of none earlier. It confirms the suspicion of error respecting it, that the name of the printer is not given.

EODEM

EODEM ANNO.

ORPHEI Argonautica ejusdem hymni et PROCLI LYCII Philosophi hymni. Græce.

In fine.

Anno ab incarnatione MCCCCC. die XIX Septembris. Impressum Florentiæ impensa Philippi Juntæ Bibriopolæ (sic). Si quos errores in hoc opere lector invenies qui properantes oculos nostros subterfugerint eos pro judicio tuo emendabis, vix fieri potest, ut non tales interveniant. Quarto.

There is no preface to this book.

Editio Princeps.

Panzer i. 429.
Maittaire 713.
Fabric. Harles i. 149.
Bandini l. l. ii. p. 2.

EODEM ANNO.

GALENI Therapeuticorum libri xiv. et ad Glaucum Libri ii. Græce. Fol. mag.

In fine Græce.

Venetiis impressus est præsens liber sumtibus nobilis et præstantis viri domini Nicolai

Blasti Cretensis, &c. Non tamen sine privilegio anno a nativitate Christi millesimo quingentesimo Pycnepsionis incipientis die quinto.

Panzer iii. 479.
Maittaire, p. 720.
Deltoph. 86.
Goetz ii. 81.

Few Greek Books are of greater rarity than this edition of Galen, of which the Bishop of Rochester has a copy.

GREEK BOOKS,

WITHOUT DATE,

BUT BEFORE

1500.

GREEK BOOKS

FROM

1476 TO 1500,

SINE ANNO.

ÆSOPUS.

ÆSOPI Fabulæ cum ejusdem vita per Maximum Planudem. Græce, cum Latina versione Rinutii Thessali.

In fine.

Bonus Accursius Pisanus impressit. 4. Editio hæc originalis rarissima tribus velut partibus constat. Primum locum tenet Æsopi vita a M. Planude Græce conscripta cum Æsopi fabulis 124. Præmissa est Boni Accursii Epist. ad Jo. Franciscum.

Secundo loco Æsopi vita extat cum fabulis Rinut. Thett. interprete Fabulæ centum tantummodo, præit Epistola Rinutii ad Anton. Card. S. Chrysogoni.

Accedunt tandem Æsopi fabulæ selectæ, Græce et Latine.

Præmissa est Boni Accursii ad Jo. Fr. Turrisanum Epistola.

Mediolani circa annum 1480, hanc editionem factam esse recte putatur.

The Greek type is the same as that of the Lascaris, printed at Milan in 1476.

The book is circumstantially described by Deltophilus. See also

Panzer ii. 96.
Saxius 612.
Denis Suppl. 482.

Æsopus.

Æsopi Fabulæ CXLVIII et vita a Maximo Planude scripta Græce.

In fine.

Bartholomæi Pelusii Justinopolitani, Gabrielis Bracii Brasichellensis, Joannis Bissoli et Benedicti Mangii Carpensium sumptibus impressa.

(Venetiis, c. 1498.) Quarto.

Præit Epistola Gabrielis Bracii Brasichellensis.

This epistle informs the reader, that the Greek was translated into Latin by Pelusius, but the translation does not accompany this edition which is entirely Greek, nor was it ever printed. The date of this edition is proved from the privilege granted to the printers, as well as from the Phalaris in the same year, and from the same press.

Panzer

Panzer iii. 500.
Maittaire 747.
Laire Ind. ii. 233.
Fabricii Harles vi. 640.

Callimachus.

Callimachi Hymni cum Scholiis Græcis. In fine, Epigramma Græc. Jani Lascaris.

Litteris Capitalibus sine anni loci et typographi nota, tamen Florentiæ circa annum 1497 aut 1498, certe ante annum 1500. Quarto.

Editio princeps rarissima.

Maittaire 101, 105, 752, 766.
Panzer i. 435.

Cebes.

Cebetis Tabula, Oratio Paræner. Basilii Magni. Plutarchus de Institut. Pueror. Xenophontis Hieron: 8vo.

This is said, both by Maittaire and Panzer, to be printed in the same Greek types that were used at Venice by Calliergus. There is, however some suspicion that it was not printed before the beginning of the sixteenth century.

Panzer iii. 500.
Maittaire 752.

Chalcondylas.

Demetrii Chalcondylæ et Manuelis Moschopuli Erotemata. Corinthius de Dialectis. Græce. Fol.

The type is the same as that used by Chalcondylas in the Isocrates printed at Milan in 1493.

Maittaire 753.
Saxius 611.
Panzer ii. 96.
Laire Ind. ii. 3.

This latter observes, "Extat exemplum optime conservatum Editionis hujus rarissimæ Erlangæ in Bib. Harles quod benevole nobiscum communicavit Vir optimus."

See also Dibdin's interesting and useful account of classic authors. Edit. iii. vol. ii. P. 403.

This uncommonly rare book is supposed to have been printed at Milan, in 1493. A Copy will be found in the Bib. Crofts, No. 109. Crevenna, No. 2988, and Pinelli, No. 12058, which latter was purchased by Lord Spencer for 19l. 8s. 6d. There is a copy in the Blenheim Library, and Saxius mentions one in the Ambrosian

Ambrosian Library. Mr. Croft supposed there were not four copies of it in the world."

There is a copy also in the Bishop of Rochester's Collection.

Panzer, v. iv. p. 400, mentions a Chrysoloras, printed at Paris in 1500, but this must be a mistake; for it is impossible that any Greek book of this date printed at Paris should exist.

CONJUGATIONES VERBORUM GRÆCORUM. Gr. et Lat. Small quarto. Daventriæ, Sine anno.

The only copy of this book known to exist is in Lord Spencer's Collection.

The type both of the Latin and Greek is very rude. The Latin nearly resembles that of the Prudentius, printed at Daventer, sine anno.

In the first fol. or rather what may be called the title page is,

Cōjugationes verbor Græcæ Davātriæ noviter extremo labore collecta et impr˜ssa.

On the opposite page is,

παραδειγμα της συζυγιας των ρηματων ελληνικων.

Exemplum secundum quod verba Græca cōjugandi sunt.

Dicitur Græce cōjugatio συζυγια, &c. &c.

In fine, τελος των ελληνικων συζυγιων.

There are 33 printed pages.

The signatures: a. ii. a. iii
b. i. b. ii. b. iii.
c. i. c. ii. c. iii.

It is impossible to say, whether this is the entire book, or part only of some Grammar. It is certainly of considerable antiquity, and may be esteemed as a great literary curiosity.

Chrysoloras.

Of the three following editions of Chrysoloras without date I can speak with decision, having been kindly permitted to examine them at my leisure in the noble collection of Earl Spencer.

Manuelis Chrysoloræ Erotemata. Græce. Folia signantur. Constat 64 foliis. Singulæ paginæ habent 24 lineas.

This is a very elegant edition, and appears to have been printed by Zacharias Calliergus at Rome, towards the close of the fifteenth cen-

There is a copy in the King's Library, in Lord Spencer's, and in that of Dr. Charles Burney.

I may here correct an error of Laire in his Index, v. ii p. 135, he calls it quarto, whereas it is in octavo, and that not large.

Chry-

CHRYSOLORÆ MANUELIS EROTEMATA. Græce et Latine. Quarto. In fine.

Chrysoloræ Manuelis Erotemata feliciter finiunt. ΤΕΛΟΣ.

This book, a copy of which was in the Pinelli Collection is printed in columns, the Greek on one side, and the Latin on the other.

It has 40 leaves, and 24 lines in a page. Signatur. ab a ad c 4. Caret numeris et custodibus.

Laire, Ind. ii. P. 135. No. 17, observes indecisively enough that it was printed either at Venice or Milan about 1490.

See it described in the Pinelli Sale Catalogue. No. 12059. It is there called Liber eximiæ raritatis.

Panzer iv. 110.

Denis Suppl. ii. 538.

In fine, Erotemata is printed by mistake Erotimata.

CHRYSOLORÆ MANUELIS EROTEMATA. Græce et Latine. Quarto.

In fine, δεῖ δὴ χρημάτων καὶ ἄνευ τούτων οὐδὲν ἐφ' γενέσθαι τῶν δεόντων.—ΤΕΛΟΣ.

Sine sign. custos et pagg. num.

The

The paper is of a smaller size than that described above.

This is also found in the Pinelli Sale Catalogue, No. 12660.

It has 42 leaves, and 19 lines in a page. The circumstance of Lord Spencer's copy being uncut, increases its curiosity and value, and renders it probably unique. I have some doubts about the following, which however is thus described by Panzer, ii. p. 100.

EMANUELIS CHRYSOLORÆ Erotemata. Græce.

In fine, Τελ῾ της γραμματικης τω χρυσολωρα. Cum signat. Græc. sine custod. et pagg. 87 leaves and 19 lines in a page. Small octavo. Panzer refers to the Crevenna Catalogue, where it is very absurdly represented as being in the same character as the Greek Lexicon of Craston. Printed at Milan about 1480, and the first Edition of Homer at Florence, 1488.

CRASTONI LEXICON.

The editions of Craston's Lexicon, which next follow, I have also carefully examined in Lord Spencer's Collection. Besides these, however, there is one mentioned by Panzer, v. iv. p. 119,

p. 119, but he himself expresses a doubt whether he had not described it before. One also is mentioned by Laire, in his Ind. ii. P. 135, No. 16; but as he describes this as ending with the signature, p. 2, I am inclined to believe, that it is the same with the third, which belongs to Lord Spencer.

(JOHANNIS CRESTONI) Lexicon, Græco-Latinum. Fol.

The types of this book are the same with those of the Lascaris', printed at Milan in 1476. It probably came from the same press, and there is no doubt but that it was published soon after the other, as, from a MS. note in a copy mentioned in Smith's Catalogue, it appears that such copy was given to the Canons of a Monastery of St. Austin near Padua, in 1478.

It is printed in two columns, and is remarkable for having an epistle both before and after the book. The former is from Bonus Accursius Pisanus to Joh. Franciscus Turrianus, the latter from Joh. Carmelitanus (Crestonus) to Franciscus Ferrarius, a physician. This latter epistle is found in very few copies.

The Greek column has 16 lines in a page, the Latin 20. The last signat. is 99. 111.

The Bishop of Rochester's copy has both epistles.

JOANNIS

JOANNIS CRESTONIS Vocabularium Latino-Græcum cura et studio Boni Accursii una cum ejus epistola ad Antonium Bracellum. 4to. Terminatur sic,

* *
* * Finis. * *
* *
Τελος.

It is printed in columns. The first column is Greek, the second Latin. There are 20 lines in a page.

Laire says, it resembles the character of Craston's Lexicon, printed at Milan about 1480. He adds,

Editionem hanc ignoravit ipse Saxius et fere omnes Bibliographi.

.....Lexicon Latino Græcum. Quarto.

Printed in columns, the Latin first.

Præit Epistola Boni Accursii ad Antonium Bracellum. There are 113 leaves.

In fine,

Finis | sic | Τελος.

Ends with signat. p. 2.

EURIPIDES

Euripides.

Tragoediæ quatuor, sc. Euripidis, Medea, Hippolytus, Alceste, Andromache.

In fine, τελ῀ ΕΥΡΙΠΙΔΟΥ ΑΝΔΡΟΜΑΧΗΣ. Literis Capitalibus apud Laur. Francis de Alopa, a Jan. Lascari, sub finem, sec. xv. curata. 4to. Editio Princeps.

Maittaire 101, 752.
Rossi 61.
Panzer i. P. 434.

This edition of four Plays of Euripides, which was probably edited by Jan. Lascaris, was from an excellent MS. and has been found to contain many valuable readings.

Gnomæ Monostichoi ex diversis Poetis secundum ordinem Alphabeti.

Musæus Græce.

Litteris Capitalibus apud Laur. Francis de Alopa a Jan. Lascari curatâ. Quarto.

Editio Princeps.

Maittaire 101, 752.
Panzer i. 434.

HOMERI BATRACHOMYOMACHIA. Græce et Latine. Textus Græcus versionem Latinam Prosaicam interlinearem habet.

Char. Græc. cum spirit. et acent. non parvo, rud. uti et lat. sine sign. cust. et pagg.

Panzer calls this, which is sine anni aut loci nota, "Editio Princeps," and adds, "haud parum antiquior Editione Veneta anni, 1486. 4to.

Panzer iv. P. 143.
Pinelli ii. 231.

Ubi uberior notitia Editionis hujus rarissimæ extat quam C. Morellio debemus qui illam ad vetustissima typographiæ Italice tempora refert.

Maittaire 752.
Fabric. Harles vi. P. 338.

NONNUS.

NONNI Metaphrasis Evangelii Johannis Græce, 4to. Cui adjicitur Σκιπιωνος Καρτερομαχη Hexastichum?

Græcum cum signatur.

[a a a a quatern. k k k k duern.] 4to.

A copy of this most rare book is in the Bishop of Rochester's Collection.

A curious

A curious and interesting volume might be made of notices of those who assisted in the revival of Literature, and in the editing of the early printed books. I have endeavoured to do this in a few instances, and should have done it in more, but that I found it would occupy too large a portion of the work. This Scipio Carteromachus was a learned and excellent man. He is thus praised by Erasmus.

" Bononiæ primum videre contigit Scipionem Carteromachum reconditæ et absolutæ eruditionis hominem sed usque adeo alienum ab ostentatione ut ni provocâsses jurasses esse litterarum ignarum."

He was the author of an oration, " de laudibus literarum Græcarum, printed at Venice by Aldus in 1503, and afterwards at *Basil, quarto, 1517.* The Aldus edition is a most scarce book, but is also in the Bishop of Rochester's Collection. Carteromachus died at the premature age of 42.

Panzer's description of Nonnus, V. iv. p. 168, is very concise.

There is a copy of this work also at Blenheim, and in the Public Library at Leyden.

THEOCRITUS et HESIODUS.

THEOCRITI Idyllia xviii. et HESIODI Opera et Dies. Græce. 4to.

Absque ulla nota (sed Mediolani, circa ann. 1493.)

Sine custod. et pagg. num. cum sign. litteris græcis expressis. Singulis Idylliis suus est titulus litteris rubris impressus, pagina vero quælibet lineas tricenas habet.

Panzer ii. 97.

The type is the same as that of the Isocrates, printed at Milan in 1493. It is assigned to this year both in the Pinelli Catalogue and in Fabric. Harles. V. i. P. 596.

GREEK BOOKS

BY ALDUS,

BEFORE

1500.

GREEK BOOKS

BY ALDUS,

BEFORE 1500.

ALL the books from this celebrated press have been so admirably and so circumstantially described by Renouard, that little more seems necessary than to mention them in the order of their dates, and to refer the reader generally to that Bibliographer.

1494.

Constantini Lascaris Erotemata cū interpretatione Latina. De tris Græcis ac dipthōgis et quēadmodū ad nos veniāt abbreviationes quibus frequentissimi Græci utuntur. Oratio dominica et duplex salutatio Beatæ Virginis. Symbolum apostolorum. Evangelium Divi Joannis Evangelistæ. Carmina aurea Pythagoræ. Phocilidis Viri sapientissimi moralia. Omnia suprascripta habent e regione interpretationē Latinā de verbo ad verbu.

Quarto.

In fine.

Finis Compendii ordo orationis partium et aliorum quorundam necessariorum Constantini Lascaris Byzantii viri doctissimi optimique. Impressum est Venetiis sum̄o studio: literis et impensis Aldi Manucii Romani anno ab incarnatione Domini nostri IESV Christi m.cccc lxxxxiiii. Vltimo Februarii et Deo gratias.

It is only a part of the first chapter of St. John's Gospel to the fifteenth verse. There is an omission in the 7th, and readings in the 13th and 14th verses, which deserve notice. In the Bible published by Aldus, in 1518, these passages correspond with subsequent editions. To be more particular. In the seventh verse, the words ἵνα πάντες πιστεύσωσι δι' αὐτοῦ are omitted. In the 13th is αἱματος instead of αἱματων. In the 14th, πλήρη occurs instead of πλήρης.

It has been asserted by some, that there ought to be at the end of the book a concise introduction to the Hebrew tongue. But this is an error. This *tract* appeared for the first time in the Latin Grammar, printed by Aldus in 1501. Quarto.

After Renouard, P. 1, 2, 3, the Reader may consult, concerning this book,

Maittaire, P. 576, 7, 593.
Panzer viii. P. 362.
Crevenna iii. P. 9.

Both

1495.

Both Debure and Maittaire have made two distinct books of the preceding Lascaris, and that which was printed in 1495, whereas this last was only the Appendix to the former, and neither can be considered as complete without the other.

This last consists of three sheets with the signatures A, B, and C. There is on the first leaf a second Epistle of Aldus ad Studiosos. Then follows, Alphabetum Græcum, Abbreviationes, Oratio Dominica, &c. *Joannis Evangelium**, Symbolum Apostolorum, Carmina aurea Pythagoræ et Phocilydis Sententiæ.

On the last leaf,

VALETE VENETIIS. MCCCC.LXXXXV.

OCTAVO.

MARTII.

Sunt omnes quaterni usque ad s duernum. Tres item reliqui quaterni.

At the end are two leaves, not specified in the Register, one containing the errata, the other a passage from Moschopulus.

* It is only a part of the first Chapter of St. John's Gospel.

EODEM ANNO.

THEODORI (GAZÆ) Introductivæ Grammatices libri quatuor. Ejusdem de mensibus opusculum. Sane perpulchtū (sic) APOLLONII grāmatici de constructione libri quatuor. HERODIANUS de numeris. *Græce.* In fol. 198 leaves.

At the end,

" Impressum *Venetiis* in ædibus *Aldi Romani* octavo calendas Januarias M.CCCC[illegible] Concessum est eidem Aldo ab illustris[illegible] natu Veneto, ne cui hunc librum [illegible] primere sub poena ut in gratia."

The above is the first book printed with privilege. In this edition also Aldus first used what are termed " Capitales Florentes."

The Apollonius in this edition has many hiatus. Apollonius was the father of Herodian, the grammarian, whose work is here also printed, and who in the reigns of Adrian and Antoninus, taught grammar at Alexandria, his native country.

EODEM

EODEM ANNO.

Hæc insunt in hoc libro.

THEOCRITI Eclogæ triginta. Genus THEOCRITI et de inventione bucolicorum. CATONIS Romani sententiæ paræneticæ distichi. SENTENTIÆ septem Sapientum. De invidia.

THEOGNIDIS megarensis siculi sententiæ elegiacæ. Sententiæ monostichi per capita ex variis poetis. Aurea carmina PYTHAGORÆ. PHOCYLIDÆ poema admonitorium. Carmina SIBYLLÆ enythrææ de Christo Jesu domino ñro. Differẽtia vocis. HESIODI Theogonia. Ejusdem scutum Herculis. Ejusdem Georgicon libri duo. *Græce.*

In fine.

Impressum *Venetiis* characteribus ac studio *Aldi Manucii* Romani cum gratia, &c. In fol.

140 leaves not numbered, but with signatures, and a preface of Aldus addressed to Bapt. Guarini.

This is a most rare and curious book containing the Editiones Principes of most of the authors here printed.

There does indeed exist an edition of part of Theocritus, printed in the same type as the Milan

Isocrates of 1493, which may perhaps be anterior to this of Aldus. This however only contains eighteen idyls of Theocritus, and the *Opera et dies* of Hesiod. See Warton's Theocritus, v. i. p. lviii. There is a considerable difference in the copies of this Aldus edition of Theocritus; but in fact there is but one edition. The truth is, that ten leaves were reprinted with various corrections and additions. Renouard and Reiske have severally specified the variations in the copies, which are to be found, p. 77 to 80, and p. 85 to p. 100.

I have in my First Volume animadverted on these variations.

The Theocritus is sometimes found without the Hesiod, which has been the occasion of perplexity, but the one is imperfect without the other.

EODEM ANNO.

ORGANON Aristotelis hoc est logici ac dialecchii libri). Græce. In fol.

234 leaves, no number or catchword, but with signatures.

At the end of the Register, " Impressum *Venetiis* dexteritate *Aldi Manucii* Romani Calendis Novembris MCCCCLXXXXV.

Concessum

Concessum est eidem Aldo inventori ne quis queat imprimere neque hunc librum: neque cæteros quos is ipse impresserit: neque ejus uti invento sub poena ut in gratia."

On the other side are the contents of the volume in Latin.

" In hoc volumine continentur. PORPHYRII introductio sive universalia liber unus. ARISTOTELIS prædicamenta liber unus. Peri hermineas 1. de interpretatione liber unus. Sine sectiones sex. Priora resolutoria libri duo. Topica libri acto. Elenchi libri duo."

Many Latin editions of various tracts of Aristotle preceded this, but Aldus Manucius is entitled to the credit of having first collected the Greek text. He was assisted by Alexander Bondinus and Scipio Carteromachus. There is a Greek preface by Bondinus in the 12th leaf of this volume, which is followed by another in Greek also by Carteromachus. The work is inscribed to Albertus Pius, Prince of Carpi, a great patron of Aldus. There is a preface in Latin to each of the five volumes, addressed to this distinguished personage.

M. CCCC. XCVI.

THESAURUS CORNUCOPIÆ et Horti Adonidis. Græce in fol.

The contents of the volume are first given in Greek; opposite to which is the following Latin translation.

Hæc insunt in hoc libro.

"Aelii Dionysii de indeclinabilibus verbis. Ex cōmentariis Eustathii ac aliorum grammaticorum electa per ordinem litterarum. Formationes verborum sūm et eō utilissimæ. De iis quæ sedēre significant. Quot sint quæ īre significant. Ex scriptis Herodiani excerpta de magno verbo scitu dignissima et quæ non passim invenies. Ex scriptis ejusdem deductiones difficulter declinatorum verborum. Choerobosci ad eos q in oībus verbis regulas quærūt et similitudines. Ejusdem in quibus ob malesonantiam attrahatur. n. de anomalis et inæqualibus verbis secundum ordinem alphabeti. Herodiani de inclinatis et encliticis et coeclitieis dictiunculis. Ex scriptis choerobosci de iis quæ inclinantur encliticisq; Aelii Dionysii de iis quæ inclinantur et encliticis. Ex scriptis Joannis grammatici de idiomatibus, ex iis quæ a Corintho

rintho decerpta. De foeminis nominibus quæ desinūt in o mega."

Ten leaves not numbered give the title and the four prefaces. Two in Latin by Aldus and Politian, and two in Greek by Scipio Carteromachus and Guarinus Camero.

There are also four Greek epigrams by Aldus, Politian, Aristobulus, and Carteromachus.

Then the text, with 270 leaves numbered on one side only. At the end after the Register,

Venetiis in domo Aldi Romani. Summa cura laboreque præmagno mense Augusto MIIIIID. ab ILL Senatu V concessum est ne quis, &c.

Vale qui legeris.

Although this, and some other books from this press, have the pages numbered, Aldus did not generally adopt this practice till a long time afterwards.

M. CCCC. XCVII.

ARISTOTELIS Operum Volumen Secundum. Græce.

Aristotelis vita ex Iaertio. Ejusdem vita per Johannem philoponum. Theophrasti vita ex Iaertio. Galeni de philosopho historia. Aristotelis de physico auditu libri octo. De cœlo, libri quatuor. De generatione et corruptione duo. Meteorologicorum quatuor. De mundo

ad

ad Alexandrum, unus. Philonis Judæi de mundo liber unus. Theophrasti de igne liber unus. Ejusdem de ventis liber unus. De signis aquarum et ventorum incerti auctoris. Theophrasti de lapidibus liber unus. *Græce.*

In fine.

Exemplum *Venetiis* manu stamnea ī domo *Aldi Manutii* Romani et Græcorum studiosi mense Februario MIIID. In fol.

This is in fact but a second part of the first volume; for it was the intention of Aldus to divide the whole work not into five but four volumes. See his preface to the Prince de Carpi at the beginning.

Volumen Tertium.

De Historia libri novem. De partibus libri quatuor. De incessu liber unus. De generatione animalium libri quinque. De anima libri tres. Parva naturalia, &c.

In fine.

Venetiis in domo *Aldi* mense Januario MIIID. In fol.

At the end of this volume there should be, what some copies want, eight leaves not numbered, containing fragments of Aristotle's history of animals.

There

There is a third preface at the end of the volume to the Prince de Carpi, explaining the Printer's reason for the disposition which he has adopted of the works of Aristotle.

VOLUMEN QUARTUM.

Theophrasti de historia plantarum libri decem. Ejusdem de causis plantarum libri sex. Aristotelis Problematum sectiones duo de quadraginta. Alexandri aphrodisiensis problematum libri duo. Aristotelis mechanicorum liber unus. Ejusdem metaphysicorum libri quatuordecim. Theophrasti Metaphysicorum liber unus. *Græce.* In fol.

In fine.

" Exemplum *Venetiis* in domo *Aldi* Manutii Calēdis Junii MIIID. Et in hoc impetratum est. &c.

EODEM ANNO.

INSTITUTIONES Græcæ Grammatices (auctore fratre Vrbano Bolzanio ordinis minorum.) In fine.

Venetiis in ædibus *Aldi Manutii* Romani MIIID. mense Januario. Impetravit ab ILL. S. V. et in hoc q^{a} in cæteris suis. 4to.

This

This is a book of uncommon rarity, and Erasmus complains, that even in his time it was very difficult to be obtained.

Urbanus Bolzanius was Urbano Valeriano Bolzani, a native of Belluno. He was the first who composed a Greek Grammar in Latin, and assisted Aldus in many of his works, and more particularly in his Greek Grammarians.

EODEM ANNO,

DICTIONARIUM Græcum copiosissimum secūdem ordinem alphabeti, cum interpretatione Latina. CYRILLI opusculum de dictionibus, quæ variato accentu mutant significatum secundum ordinem alphabeti, cum interpretatione Latina. AMMONIUS de differentia dictionum per literarum ordinem. Vetus instructio et denominatiōes præfectorū militū. Significata τῶ ἦ, significata τῶ ὦς. Index oppido quam copiosus docens Latinas dictiones fere omnes Græce dicere et multas etiā multis modis.

In fine.

Venetiis in ædibus *Aldi Manutii* Romani Decembri mense MIIID. et in hoc quod in cæteris nostris ab ILL. S. V. concessum nobis. Folio.

In the beginning is a preface of Aldus, "Studiosis omnibus." This is followed by four Greek

Greek verses by Scipio Carteromachus, and four more by Marcus Musurus, in praise of Aldus.

EODEM ANNO.

Horæ beatiss. virginis secundum consuetudinem Romanæ curiæ. Septem Psalmi pœnitentiales cum Litaniis et orationibus, &c.

Græce.

In fine.

Venetiis *Aldus* Manutius, 1497, die v mensis Decembris, 8vo.

I never saw a copy of this book, and it is indeed of very rare occurrence, which may easibly be accounted for from its having been in such constant use.

It consists of 112 leaves. The first has the title in red ink, and the last has the subscription in Greek.

M. CCCC. XCVIII.

Aristotelis quartum et ultimum volumen. Græce.

Ethicorum ad Nicomachum libri x. Politicorum libri viii. Oeconomicorum libri ii. Magnorum

norum moralium libri ii. Moralium ad Eudemum libri viii.

In fine.

Venetiis MIID. mense Junio apud *Aldum*, et hoc cum privilegio. Fol.

The first volume of 1495, the three of 1497, and the above, compleats this curious and valuable edition, which however has neither the Rhetoric nor the Poetics.

EODEM ANNO.

ARISTOPHANIS COMOEDIÆ NOVEM.

Plutus. Nebulæ. Ranæ. Equites. Acharnes. Vespæ. Aves. Pax. Concionantes (*Græce cum scholiis Græcis et præfatione Græca Marci Musuri.*

In fine.

Venetiis apud *Aldum* MIID. Idibus quintili In hoc idem quod in aliis nostris impetravimus. Folio.

Editio Princeps.

This is a most beautiful edition, though it wants the *Lysistrata* and the *Thesmophoriazusæ*.

These were printed for the first time at Florence in 1515, by Junta, in a small octavo vo-

lume, which is now become of extraordinary rarity.

The book is inscribed by Aldus to Daniel Clarius, of Parma, whom he tells that he has omitted the *Lysistrata*, because he had not got quite half of it. At the end of this preface is another in Greek by Marcus Musurus, as specified in the title. Brunck, in his edition of Aristophanes, observes, that the Scholia are alone to be found entire and correct in this edition of Aldus (*sincera habentur sola in Editione Aldina—*).

M. CCCC. XCIX.

EPISTOLARUM GRÆCARUM COLLECTIO. *Græce.*

This rare book consists of two parts. The first comprehends Epistolæ Basilii magni, Libanii Rhetoris, Chionis Platonici, Æschinis et Isocratis Oratorum, Phalaridis Tyranni, Bruti Romani, Apollonii Tyanensis, Juliani Apostatæ. *Venetiis apud Aldum.* Eadē quæ cetera conditione.

The second part consists of the Epistles of Synesius, Demosthenes, Plato, Aristotle, Philippus, Alexander, Hippocrates, Democritus, Heraclitus, Diogenes, Crates, Anacharsis, Euripides, Theano, Melissa, Mya, Alciphron, Philostratus,

Iostratus, Theophylactus, Ælianus, Æneas, Procopius, Dionysius, Lysis, Amasis, and Musonius.

At the end is an epistle in Greek by Marcus Musurus, and the subscription

"*Venetiis apud Aldum mense Martio* MID. *cum privilegio ut in cæteris.*"

EODEM ANNO.

JULII Fermici astronomicorum libri octo integri et emendati, ex Scythicis oris ad nos nuper allati. Marci *Manilii* astronomicorum libri quinque. *Arati* Phænomena Germanico Cæsare interprete cum cōmentariis et imaginibus. Arati ejusdē phænomenon fragmentū Marco T. C. interprete. Arati ejusdem Phænomena Ruffo Festo Avienio paraphraste. Arati ejusdem Phænomena Græce, Theonis commentaria copiosissima in Arati Phænomena Græce. Procli Diadochi Sphæra. Græce. Procli ejusdem Sphæra Thoma Linacro britanno interp̄te. Folio.

In fine.

Venetiis cura et diligentia Aldi Ro. mense Octob. MID. cui concessum ab Ill. S. V. ne hos quoque libros alii cuiquam impune formis excudere liceat.

This

This also is a very rare book and exceedingly beautiful. It is divided into two parts, of which the Greek is the last; and as they are sometimes found separate, this has been the occasion of perplexity and error.

EODEM ANNO.

PEDACII DIOSCORIDIS Anabarzei de materia medica libri sex. De Alexipharmacis et Theriacis libri tres, septimi, octavi, et noni nominibus insigniti. Nicandri Colophonii Theriaca et Alexipharmaca cum Scholiis. *Græce.*

Venetiis apud *Aldum.* Mense Julio. MID. Fol.

This is entirely Greek, except that on the back of the title is a preface in Latin by Aldus, addressed "Hieronymo Donato patritio Veneto octavo idus Julias MID." The Scholia of the Alexipharmaca of Nicander are often wanting.

Among the Aldine editions of the 15th century, this may be considered as one of the least common.

GREEK BOOKS,

BY ALDUS,

WITHOUT A DATE,

BUT BEFORE

1500.

GREEK BOOKS,

BY ALDUS,

WITHOUT A DATE,

BUT BEFORE 1500.

MUSÆUS.

MUSÆI Opusculum de Herone et Leandro, quod et in Latinam linguam ad verbum translatum est edente Marco Musuro et impress. Venetiis apud Aldum (circa 1494). Quarto.

Editio princeps et rarissima.

This is supposed to have been the first production of the Aldus press.

Caret custod. et numeris, sed habet signaturas et earum registrum.

Præcedit Epistola Aldi Græca.

Maittaire 70. 575.
Serie. 150.
Laire Ind. ii. p. 144.
Panzer iii. p. 497.

The above is one of the most rare of all the Aldine books.

The Greek preface of Aldus Manutius, reprinted in the edition of 1517, in 8vo. proves that this was printed before the first volume of Aristotle in 1495; and indeed before the first Lascaris of this press, and consequently must have appeared in the course of the year 1494.

Rover, who published an edition of Musæus, at Leyden, in 1737, observes, that the capital letter edition of Musæus, printed at Florence, was from a better manuscript than this of Aldus.

GALEOMYOMACHIA. Græce. Edente Aristobulo Apóstolio Hierodiacono folio Michaelis Apostolii. 4to.

Renouard doubts the existence of this book; it may therefore be concluded as certain, that there was no copy in the Public Library at Paris. It is unquestionably very rare, but I know of four copies in this country, and there may be more. They are in the Collections of

Earl Spencer,
British Museum (Cracherode),
Mr. Heber,
Mr. Wodhull.

The two first pages contain a preface in Greek by Aristobulus Apostolios: "Ἀριστόβουλος ἀποστόλιος ἱεροδιάκονος τοῖς εντευξομενοις χαιρειν."

Then follows the argument, which fills the third page, except the last two lines, which have the τα τϐ δραματος προσωπα.

The work extends to 19 pages.

There are 24 lines in a page, with signatures, but no catchword or number of pages. The Greek is very distinct, and of great neatness; probably the same as that of the Aristotle.

Psalterium Græcum.

In the title there is only the word Psalterium in Greek. In the second page is a Greek Epistle of Justinus Decadys "ad suos populares" ad calcem nullum registrum sed signaturarum ordo. 4to.

Panzer, after describing the above, adds,

Psalterium hoc ordine impressionis, si non primum inter primos tamen Aldi labores Græcos referendum est.

Panzer iii. 495.
Maittaire 74. 745.
Serie P. 151.

This is an uncommon book. It is printed with red and black ink, and the type is the same as that of the Aristotle. This is certainly not later than 1498, probably between 97 and 98.

EARLY EDITIONS

OF

VIRGIL;

WITH A

PARTICULAR ACCOUNT OF THOSE IN THE

COLLECTION

OF

EARL SPENCER.

VIRGIL.

I WAS guilty of an error in my first Volume, with respect to the first edition of Virgil, which I am anxious and happy to correct. I hope also to make my readers some compensation by the various information which I have endeavoured to collect concerning the earlier editions of this Poet, which I am the better enabled to do from the kindness of Earl Spencer. His Lordship has permitted me to examine and describe at my leisure his most valuable assemblage of Virgils, not to be equalled in this or any other country, whether we consider their rarity, or their most beautiful condition.

The Roman edition of Virgil by Sweynheym and Pannartz is most undoubtedly the EDITIO PRINCEPS.

It is without a date, but is proved to have been printed before any of the other Poets, and therefore before the Lucan of 1469. The proof is found in a prefatory epistle of Joannes Andreas, Bishop of Aleria, addressed to Paul II. which is prefixed to this edition, and repeated in that of 1471.

" Maronem

" Maronem igitur veluti facundiæ dulcioris formatorem, pueris decantandum, et perdiscendum tradimus, ita excoli, ac fingi ingeniorum amœnitatem judicantes, si Poetæ suavis imprimis, atque castigati facundissima carmina cum nutricis lacte misceantur. Hac nos potissimum ratione cum jam ab impressonibus nostris efflagitarentur Poetæ, PATER BEATISSIME PAULE II. VENETE PONTIFEX MAXIME, *a Mantuani vatis operibus Poetarum exprimendorum initia, domino auxiliante sumus auspicati, cæteros item temporibus idoneis, prout tibi placere didicerimus, per ordinem omnes impressuri.*"

Before the discovery of the Roman edition, that of Venice, by Spira in 1470, was by De Bure * and other Bibliographers considered as the Editio Princeps, but it was for a copy of this first edition that so large a sum is presumed to have been given. The Valliere copy, see Art. 2432, sold for 4101 livres.

The beauty of Earl Spencer's copy is unrivalled. I should perhaps add, that it contains the Priapeia, which is generally wanting.

* See De Bure, No. 2659.

SECOND

SECOND ROMAN EDITION.

P. VIRGILII MARONIS OPERA, ex recognitione Joannis Andreæ, *et cum duplici hujus* præfatione una ad Paulum II. et altera ad Pomponium Lætum. *Huic præposita est sèquens epigraphe:* Joannis Andree, Episcopi Aleriens: in Cyrno, id est Corsica Insula in SECUNDAM VIRGILII IMPRESSIONEM ad Pomponium Infortunatum suum Epistola, Carmina, quæ in hac editione post libros Æneidum sequuntur.

In fine Elegiæ de *Mæcenatis obitu.*

Aspicis illustris lector, &c.

Conradus suuweynheym: Arnoldus pannartzque magistri
Rome impresserunt talia multa simul.
Petrus cum fratre Francisco Maximus ambo
Huic operi optatam contribuere domum.

This is the second Roman edition of Virgil, probably from a manuscript in the Vatican, mentioned by Pierius, of which he says Pomponius was very fond. V. Pier. in Æn. 5. 143. 10. 186, 345. Georg. 4. 368. It is not now to be found.

There is a copy of the second edition in Hunter's Museum, and the following note in the handwriting of Dr. William Hunter supersedes

the necessity of my entering into any more circumstantial detail on this rare and curious volume.

" I find no account of this edition of Virgil, which was the *second* published by Johannes Andree (or Andrea) Bishop of Corsica; the first which he published, and which must have been the Editio Princeps of Virgil, he dedicated to Pope Paul II. (therefore between 1464, and the beginning of the first half of 1471) which dedication is repeated and makes the beginning of this work: but the inscription here is *ad Pomponium infortunatum suum Epistola;* in the end of this dedication comes the account of the present Edition, in which he complains of the errors of the *first* edition, and promises a third if he should be allowed time enough for a careful examination of an old MS. in capitals, which had been lately sent to him by Pomponius.

" We must suppose, that he had not yet seen any printed Virgil but his own, and therefore that this was probably the next edition of Virgil after the Princeps. In his dedication of the Princeps to Paul, he says, that he understood other people were intending to print *Virgil*, and he wishes them success, therefore if he had ever seen any such edition he would have spoken of it.

" Jo. Andreas Aleriensis Episcopus lived at Rome, and prepared a great number of books, especially

especially the Latin Classics, for the press of Sweynheym and Pannartz, furnishing thereby many of the Editiones Principes, particularly the Lactantius of 1468 (not a first edition), the Cæsar and Alcinous * of 1469, the Leonis Sermones and Pliny of 1470†, and the Ovid of 1471. All these he inscribed to Paul II. The Ovid‡ about two weeks before the death of that Pope.

" His first edition of Virgil, which has not yet been seen or described by any of the modern writers§ upon the subject, is in the list of books which those Printers gave in with a petition to Pope Sixtus IV. March 20, 1472.

" This copy is exactly similar in the types, the paper, the number of lines in a page, &c. to the Lactantius and Ovid. Being dedicated and inscribed to Pomponius (Lætus) who had been

* This should be " Apuleius," of which Alcinous makes a part. A. Gellius, Lucan, and Ciceronis Epist. ad fam. 1467, should be added.

† Not the first edition, that of Spira, 1469, having preceded it. Part of Ovid was first published in 1471, but the whole is not supposed to have been completed till 1473; so that the Bologna Edition of 1471, by Azzoguidi, is perhaps the first.

‡ That is the Metamorphoses, and one other part, which last may be seen in Panzer.

§ Maittaire also considers the Spira Edition of 1470 as the first. He mentions, vol. i. p. 14, an edition at Rome by Sweynheym and Pannartz, but adds, *nondum vidi.*

severely treated by Paul II. it could not have been published before that Pope's death, or in August 1471; nor is there a second edition of Virgil mentioned in the Catalogue given in by the Printers, March 20, 1472. It is probable therefore, as he had not seen any other edition, that this his second edition of Virgil was printed in the end of 1472 or 1473.

WILLIAM HUNTER."

I think myself fortunate in having the opportunity of examining this most rare book on the eve, as it were, of its departure for Glasgow. The letter of Dr. Hunter evinces his usual sagacity, who without the opportunities and information which have since been presented, has certainly ascertained the question of the date of both these editions as nearly as could have been expected.

The Edition of 1470, printed at Venice by Spira, is the first edition with a date. This, as before observed was for a long time considered as the first edition. It has been so often mentioned, that nothing new can be said of it. Lord Spencer's is, I believe, the only* copy known, one excepted, which is not printed on vellum. The Crevenna Copy was purchased at

* Count Delci has two copies, one of which is on paper.

the

the great price of 1925 Dutch florins by Mr. Quin, who left it with many other most rare books to the university library of Dublin.

There is a copy of this Spira edition at Blenheim upon vellum. The King has also a copy upon vellum.

1471.

Concerning the editions of 1471, there is some obscurity, but I think there were three of this year. The first is by Adam, a copy of which is at Blenheim and in the King's Library.

The insertion or omission of the 22 lines in the 2 Æn. in these earliest editions, may assist future collators of them in forming an estimate of each, whether they are printed immediately from MSS, or are copies of each other. I have no opportunity of knowing whether these lines are to be found in this edition, or whether there is any prefatory epistle. Panzer mentions a Virgil of this year, "not, as he says, by Adam Rot, of Rome, but by Adam, a printer of Venice."

See Panzer, v. iii. P. 82.
Maittaire P. 309.
De Bure, L. i. P. 281.
Audiffredi, P. 91.

From this last it seems to me conclusive, that De Bure is mistaken in assigning it to Adam Rot. At the end of the edition described by Panzer are these lines.

Minciadæ quicunque cupit cognoscere vatis
Carmina, seu quisquis Vegi simul optat habere
Me legat: aut fratris parvo numerosa juventus
Uno eodemque sumus pressi sesquisque locoque
Non Solomon neque Hyram, non Dædalus atque Sibylla
Græcia non omni sapientibus inclyta q. q.
Non armis Romana potens æquandaque divis.
Gloria jactavit tali sese arte decoram
Nos igitur peperit patrem qui nemine primum
Rettulit alter Adam: formis quos pressit ahenis.

M CCCC LXXI.

Panzer adds, that the type of this book, which is Roman, is much handsomer than that used by Adam Rot, of Rome, which is well known from the books which bear his name. There is a Lactantius, which also has the name of Adam, and, I believe, in the same type. Whether it be the same with that used by Adam de Ambergan, in Ciceronis Orationes, Ven. 1472, I am not certain.

The first book printed by Adam Rot appears by Panzer to have been in 1472.

The second Virgil of this year is in the collection of the Bishop of Rochester. It is certainly

tainly in Spira's types, and the same with those used by him in the Tacitus. It is distinguished by this distich at the end,

Cur hæc sculpantur quamvis obscæna requiris
Da veniam, sunt hæc scripta Marone tamen.

M CCCC LXXI.

Panzer mentions a third edition of this year, but it has only the date.

1472.

P. VIRGILII MARONIS, &c. per Bartholomeum Cremonensem.

The life of Virgil with some verses in his praise appear for the first time in this edition. See Heyne, vol. i. P. lxxxiv. and Maittaire, v. i. P. 314.

I believe there is also a copy of this in the King's Library. These verses are at the end:

Quam legis impressus dum stabit in ære character
Dum non longa dies vel fera fata prement.
Candida perpetuæ non deerit fama Cremonæ
Phidiacum hinc superat Bartholomeus ebur.
Cedite Chalcographi: millesima vestra figura est,
Archetypas fingit solus at iste notas.

EODEM ANNO.

P. VIRGILII MARONIS, &c. In fine.

Urbs Basilea mihi nomen est Leonardus Achates
Qui tua compressi carmina Dive Maro.

This edition is said to have been repeated in 1473, in the same way, it is presumed, as the editions of Cicero's Offices in 1465 and 1466. See Maittaire, vol. i. p. 314. No two copies of either date of the Cicero have, I believe, been found exactly the same.

In Lord Spencer's Collection.

EODEM ANNO.

There is a copy of the Virgil I am next about to describe in the King's Library at Blenheim, as well as with Lord Spencer.

VIRGILII MARONIS opera quæ extant, necnon et alia opuscula cum Priapeiis. 1472. Fol.

This is No. 2664 of De Bure, who after speaking of its rarity, tells us, that most Bibliographers

liographers are of opinion, that it was printed at Milan by Zarotus. But at the end is

SI VIS CERTIOR FIERI: ID LEGITO VALE. B. H.

Anno incarnationis Dominicæ M.CCCC.LXXII.

Heyne is of opinion, that B. H. means *Benedictus Hercules*, who printed at Ferrara.

This edition is very important, and has never been collated. The subscription is exceedingly curious.

" Lector si Virgilii vates eminentissimi opera legere cupis hæc majestatem antiquitatis redolentia perlege: nam quicquid in his emendandis, corrigendis, castigandisque operibus Romana Venetaque lima poliverit terserit et ad suum redegerit nitorem perspicuum est: sed diligens ista sedulitas et criticorum censura discedat cessetque nimis affectata castigatio cum ab ipsis propriis Maronis exemplaribus quæ Romæ in æde Divi Pauli reposita sunt integrum, purum nitidumque opus hoc affluxerit natumque sit."

It is hardly necessary to add, that the above book is of extraordinary rarity. From a careful examination and comparison of the two books in Lord Spencer's collection, I think that this Virgil is evidently printed in the same type with the first edition of Ausonius, printed at Venice in 1472, which has the signature at the end of B. G.

B. G. according to Panzer, vol. iii. p. 93, means Bartholomæus Girandinus. The editition is particularly important for the reasons assigned by Heyne, p. lxxxiv.

EODEM ANNO.

P. VIRGILII MARONIS Opera.
In fine.

Sculpserunt docti manibus sed pectore firmo
Carmina Virgilii vatis super æthera noti
Jacobus existens primi Baptista Sacerdos
Atque Alexander Comites in amore benigni
Qui Fivizani vivunt super oppido digni.
M.CCCCLXXII. Fol.

This is a most uncommon edition. It is mentioned by Panzer, vol. iii. p. 94. Laire, Ind. i. p. 292, says, he saw a copy at Florence. See Panzer again on this edition, vol. iv. p. 296.

1473.

P. VIRGILII MARONIS, Bucolica, Georgica, Æneis, Eclogæ absque inscriptione. Ante Georgica Argumentum 4 versuum: Then the Georgics, Quid faciat lætas segetes, &c. Ante Æneidem

Æneidem primo argumenta xii libror, 12 versibus, dein argumentum L. I. itidem versu uti et ante cæteros libros.

In fine.

Brixiæ Maronis opera impressa fuere presbytero petro villa jubente die vigecimo primo Aprilis MCCCCLXXII. *Chart. Lat. eleg. litteris quadratis versuum initialibus aliquantum a voce distantibus sine cust. sign. et pagg. num. fol.*

I have minutely copied Panzer's description of this book, because it is allowed to be unique. It formed part of the collection of Count Reviczki. This edition of Virgil and the Lucretius, printed at Brescia, which Lord Spencer also possesses, are two of the scarcest books in the world. Of the latter, one other copy is known in the collection of Count Delci.

EODEM ANNO.

P. VIRGILII MARONIS, &c.
Romæ per Udalricum, Gallum, &c.
MCCCCLXXIII.

The above was the third Roman edition, and is in Lord's Spencer's Library.

P. VIR-

1474.

P. VIRGILII MARONIS, &c.
Mediolani impressum per Magistrum Philippum de Lavagnia.

This Edition was superintended by Boninus Mombritius. See Panzer, vol. ii. p. 15.

" Curavit hanc editionem Boninus Mombritius."

I believe that he also published a Statius.

This edition is not in Earl Spencer's Library.

1475.

P. VIRGILII, &c. Venet. per Nic. Jenson.

This was in the Pinelli Collection, but is now with Lord Spencer.

P. VIRGILII, &c. CUM SERVII COM̃. Ven. Jac. de Rubeis.

This is the first edition of Virgil, in which the text appeared with the Commentary of Servius.

EODEM

EODEM ANNO.

P. VIRGILII, &c.
Mediolan. per Anton. Zarodtum.

I presume this, and the edition by Zarodtus in the next year to be the same.

P. VIRGILII, &c. par J. Paderborn de Westfalia.

This edition is quoted by some under 1476; but this is evidently a mistake. It is a most rare book, in a Gothic character. The Bishop of Rochester has seen it, and in the same volume a Juvenal and Persius of the same type, but without any date.

This, with all other German editions of the Classics, are worth notice from reasons which I have elsewhere given.

P. VIRGILII, &c. Vicentiæ per Joannem de Vienna.

Of this I know nothing.

P. VIR-

P. VIRGILII MARONIS OPERA.

Incipit. P. VIRGILII MARONIS BUCOLICON LIBER. *Sequuntur reliqua ejusdem opera.* In fine. *Mutinæ impressum per Magistrum Johannem Vurster de Campidona* anno D.MCCCCLXXIIIII. die vicesima tertia mensis Januarii.

Charact. Rom. sine signat. cust. et pagg. num. Fol.

I believe Lord Spencer's copy of this edition to be unique. It is a small folio. The Georgics begin on the same leaf where the Eclogues conclude.

Panzer, describing this most curious literary treasure, adds,

" Editio hactenus incognita, quam detexit Cl. Morellius Biblioth. Venetæ. J. Marci Custos."

This printer, Wurster de Campidona, exercised his art at Mantua before he removed to Modena, which has been the occasion of some mistakes.

1478.

P. VIRGILII, &c. Parisiis per Ud. Gering.

There

There is a copy of this book, but I believe an imperfect one, in the public Library at Cambridge. The character is semi-gothic.

P. VIRGILII, &c. Mediolan. per. Leon. Pachel.

An edition of no importance.

1479.

P. VIRGILII, &c. Parmæ per Andre. de Portilia.

It does not seem important to carry the list of the Virgils with date beyond this year.

EDITIONS

OF

VIRGIL,

WITHOUT DATE.

OF the editions of Virgil without place, printer, or date, the first which presents itself to notice is the unique copy in Lord Spencer's Collection. It is in Gothic characters, and was in the Duke de La Valliere's Library. It is a German edition, and therefore more may be expected from it than Heyne supposes. It has never been accurately described. The fac-simile in the Valliere Catalogue cannot be depended upon: from a comparison with the Valerius Maximus and Terence, which are from Mentel's press, it is probably to be assigned to him. It certainly is not Schusslers.

It is possible that this edition was printed as early as 1470. There are thirty-two lines in a page. It has no signatures, title, catchword, number of pages, &c. &c. The capital letters are of a very singular form, and more particularly the N.

I believe there are only two or three other editions of Virgil of the 15th century without date,

and of one of these the Bishop of Rochester has a copy. It is in a large and handsome Roman character with signatures, but cannot be placed earlier than 1480. The type is so peculiar, that I do not remember to have seen any one resembling it, and it certainly appears to have some appropriate various readings. J. Horn, of Ratisbon, an acute man and no contemptible bibliographer, has affirmed, that he possesses an edition of Horace, printed in a similar type. Such an edition may exist, but it is unknown to me; I know, there is an edition of Horace without name, place, or date, but the type is as different as possible.

It would too far protract this article to extend my descriptions to the old editions of Servius, but of these there are two or three which well deserve the curious reader's attention, and in particular that of Ferrara 1471, and if I am not mistaken another of Florence of 1472.

Very few of the above editions have been collated. It would be very easy and by no means a disagreeable task to specify these, but I must be satisfied with referring the reader generally on the subject to Burman and Heyne.

The editions of Virgil, which are preserved in the Blenheim Library, are these which follow:

The Spira edition on vellum .. 1470
Cum Poematiis 1471
Juxta Edit. Rom. in æd. D. Pauli 1472
Achates 1473
De Rubeis 1475
Jenson 1475

In the same collection, without date, place, or printer, are

Sine Poemat. cum Servii vitâ.

Cum Poemat.

Cum Poemat. in a most beautiful type.

The Virgil with the date of 1471, I take to be the same with that in the collection of the Bishop of Rochester.

Two of the editions without date I conceive to be Editiones incognitæ.

It is possible however that, upon examination, they may be found to be imperfect copies of some of the before-mentioned editions, from which the Priapeia, and of consequence the date, have been discarded.

VIRGIL.

I come now to some pieces of Virgil in the Library of Lord Spencer, of extraordinary rarity and value.

The one most deserving of observation is a detached edition of the Bucolics, printed in the Gothic character without a date.

It is thus described by Panzer.

P. VIRGILI MARONIS EGLOGÆ.

Incipit absque titulo sic:

(T) itire tu patulæ, &c.

In fine,

Laus Deo.

Brixiæ per Thomam Ferandum.

It is printed in a remarkably rude character, and was probably one of the first books produced from this press. On the first page, at the top and in the center, is the word Melibæus. It consists of 16 leaves, and has 26 lines in a page. It has signatures, but no catchword. It is

probably unique. Lord Spencer has also a Propertius printed by this Ferandus, which, though it is also in a very rude state, does not seem to be in the same character. Both of these are described by Panzer.

The next in order is the edition of the Eclogues by UL. ZEL.

PUBLII VIRGILII MARONIS, bucolicum carmen incipit.

Char. Ulr. Zel.

See Pinelli Catalogue, Art. 5130.

Ulric Zel also printed the MORETUM by itself, a book hardly of inferior curiosity and scarceness to any that I have before enumerated. It may be thus described.

PUBLII VIRGILII MARONIS POETE OPTIMI MORETUM incipit.

At the end of the poem are these lines

Publii Maronis Virgilii moretum explicit.

Epitaphium Virgilii.

Mantua me genuit Calabri rapuere, tenet nunc
Pertenope (sic) cecini pascua rura duces.

Sequitur

Sequitur carmen rigmicum (sic) ALANI comprobans virgines, et non mulieres ad matrimonium esse ducendas.

In fine.

Explicit carmen rigmicum Alani.

Epitaphium Alani.

Alanum brevis hora tumulo sepelivit
Qui duo qui septem qui totum scibile scivit.

It consists of 66 leaves.

The next article is the edition of the Bucolics and Georgics, which I conceive to be one of the first books printed at Paris in the Sorbonne press. After the first books from this press, which have been particularly mentioned by Maittaire, several others were edited, which have been but little noticed. Lord Spencer has a Terence, a Juvenal, and the Offices and Tusculan Questions of Cicero. The last is in the collection of the Bishop of Rochester.

Of the above curious little book I find no mention in Panzer, or in any other Bibliographer. It may perhaps be only a part of an edition, the whole work of which no copy has hitherto been discovered.

The last book of this description is considered also as very curious.

P. VERGILII MARONIS BUCOLICUM CARMEN nuperrime excusum et diligentissime emendatum.

In fine.

Impressum Brixiæ per Damianum et Jacobum Philippum fratres.

In the second page is the following Tetrastichon, telling us, that Terallus was the corrector, and Terpelius the editor.

Junius Christopherus Terpelius ad Lectorem.

Quæ gracili vatum princeps modulatus avena est
Emendata lubens carmina lector eme
Hæc tibi Terralli perfecit cura Jacobi
Cujus Aristarchum dextera lima refert.

The value of Lord Spencer's assemblage of Virgils, from which the above account is principally taken, cannot easily be estimated. The extreme rarity of many, their beautiful and splendid condition, the advantages which any future editor of Virgil would necessarily derive from collating most of them, render them altogether a great national curiosity.

I gladly avail myself of this opportunity of expressing my obligation to their noble Possessor, for the facility of access, which he gave me to his magnificent collection, and the politeness, and indeed kindness, with which he himself pointed out to me, the singularities and distinctions of those books which were the immediate objects of my research.

BRIEF ACCOUNT

OF

EARLY PRINTERS.

MENTELIN.

BOOKS

PRINTED BY

MENTELIN.

THOUGH the name of Mentelin, to whom some have atributed the invention of the art of printing, be affixed only to one work, it is certain that a great number of books, some of which are of great consequence, were edited from his press at a very early period. I proceed therefore to give an account of a few of these, and of the marks and characters by which they may be known.

The work to which he has subjoined his name is that immense one of the Specula of Vincentius Bellovacensis, which are contained in eight folio volumes of the largest size. Two of these exhibit the Speculum Naturale, the third the Doctrinale, the fourth the Morale, and the remaining four the Historiale. At the end of each of these four last volumes is found the Printer's name, and in the last of all, the date of the year 1473. They are all in the same type, which is Roman, very clear and beautiful, though somewhat more rude than that of the Italian printers. The paper is very thick and strong.

No other books are known in the above character. The others, which are printed by Mentelin, are in the Gothic, and approaching to Gothic, and are certainly to be known by the following description.

S: AUGUSTĪNI LIBER DE ARTE PRÆDICANDI, SEU EJUSDEM DOCTRINÆ CHRISTIANÆ LIBER QUARTUS. Fol.

In a Preface to this work, the Editor thus expresses himself: "Quia propter cum nullo alio alio modo sive medio, id expeditius fieri posse judicarem, discreto viro Johanni Mentelin incole argentinensi impressorie artis mgro modis omnibus persuasi quatenus ipse assumere dignaretur onus et laborem multiplicandi hunc libellum per viam impressionis exemplari meo præ oculis habito, &c.

Another edition of this book was printed by Fust, whose name appears in the above passage instead of that of Mentelin. This is in the same character with that used in the Cicero's Offices of 1465. Which of these editions is the more antient is uncertain, though it is probable, from some good reasons, which are adduced by Laire, Ind. i. 19, that the priority is to be given to that of Mentelin, which was certainly printed before 1470.

This

This book is in a small Gothic character, which is also found in another, which was perhaps published about the same time.

S. JOANNIS CHRYSOSTOMI HOMILIÆ LXII. IN EVANGELIUM S. MATHÆI A GEORGIO TRAPEZUNTIO LATINE REDDITÆ.

The Homilies themselves are in the same type with the Augustinus, but the text of the Evangelist is in a different one, and somewhat larger. From this last we are enabled not only to assign a very rare Latin, and still more rare German Bible to Mentelin (of which mention is made in another part of this work), but three editions of the classical authors, two of which may be ranked among the rarest books in the world.

The first is that most curious VIRGIL, which has been noticed before. The only copy yet known was in the D. de la Valliere's Collection (in the Catalogue of which a fac simile is given) and is now in that of Lord Spencer.

The second is TERENCE, of which this is undoubtedly the first edition. It appears from Laire, Ind. i. 51, that the Cardinal de Brienne's copy, which is now Lord Spencer's, who purchased it at the high price of 1160 livres, was supposed

supposed to be unique. Another has since been discovered, which is in the possession of the Bishop of Rochester, but it is not believed that a third exists in this country.

It is printed without distinction of verses, and, as well as the Virgil, would well repay the trouble of collation, as what I have before observed concerning the value of the German editions of the classics, appears peculiarly applicable to this, in which, on only a cursory inspection, I discovered many good readings.

The third is VALERIUS MAXIMUS, which is also the first edition of that author, as appears from the singular circumstance of three copies having been found, to each of which the date has been added by the original possessor.

Freytag, in his Analecta Literaria, p. 1017, describes a copy with the following Colophon. Præsens Valerii Maximus opus præclarissimum in nobile urbe argentina Reni terminatum anno MCCCCLXX.XVII kalendis julii, per virum quendam egregium impressorie artis magistrum.

In a second copy the same date has been found with the name of H. de Inguiler as the printer.

In another, which is in the collection of the Bishop of Rochester, the Rubricæ are said to have been finished in October 1470. H. de Inguiler is mentioned in the second of these.

Some

Some have thought this H. de Inguiler to have been the person who married Mentelin's daughter.

The name of this last was Adolphus Ruschius, to which from the place where he was born, the agnomen of "Inguillanus" was added. As Peter Schoeffer received the daughter of Fust in marriage, as a reward of his professional skill, so Ruschius Inguillanus married Salome, the daughter of Mentelin. He succeeded his father-in-law in his business. Salome Ruschia, after the death of her husband, married Philip Sturmius, a man of rank and fortune.

The books from this press must be of extraordinary rarity. See the Vindiciæ Typographicæ of Daniel Schoepflinus, p. 100.

To Mentelin also are assigned by Panzer and other Bibliographers a large number of antient editions, which are distinguished by the singular shape of the capital letter R*. The type which is uniformly the same in them all, certainly bears some resemblance to those of the Specula of Mentelin, though not so great as to induce an assurance that they were printed by him, or by any German printer. Among these is a medical work of Mattheus Sylvaticus, a native of Mantua; as this is the first edition,

* It is not however to be dissembled, that this letter R occurs in a most ancient edition of the Catholicon, without date, in the King's Library, which book is printed in a Gothic type more resembling that of the German than of the Italian printers.

and

and is dedicated to Cardinal de Gonzaga, the patron of the author, it may be thought improbable that German artists should be resorted to for what might have been better executed and certainly with more convenience by those of Italy. Another of these books is the Latin translation of Plutarch's Lives, which appears to have been reprinted from the famous edition of Campanus. This somewhat strengthens the presumption, and appears to afford some reason for suspecting, that they are the work of some unknown printer of Venice, in which city many of the old Roman editions were repeated very soon after they were published, and particularly that of Livy, which was reprinted by Spira within a year after it had been given by Sweynheym and Pannartz. To this may be added, that the Roman types were very little used in Germany; for, with the exception of the Specula of Mentelin, only two are known, the Etymologics, and another work of Isidorus on Astrology, which were printed by Zeiner in 1472, as to the time to which the above are to be referred, it cannot be much later than 1470.

The above observations are thrown out, not so much with a wish to convey a decisive opinion on the subject, as that the probability of them may be weighed by those who are curious in researches of this sort, and that some further light may be thrown on the subject.

ULRIC ZEL.

THREE different characters were used by this laborious and skilful printer, who is supposed to have learned the art under Guttemberg, Fust, and Schoeffer, and to have exercised it at Cologne from the year 1462. Though the books which came from his press are very numerous, he so rarely put his name to them, that it is found in only one book of each character.

In the first sort of type appeared,

" JOANNIS CHRYSOSTOMI super Psalmo quinquagesimo liber primus."

At the end of this he styles himself, de Hanau, clericum diocess. Moguntinen: anno dñi millesimo quadringentesimo sexagesimo sexto."

A copy, which I believe to be unique of this book, is in the magnificent library of Earl Spencer. It is a small quarto printed upon vellum; it consists of only ten leaves, with 33 lines on each page. "The type appears to be not quite the same with that which he used afterwards, the appearance of the page at least is different from the lines being so much closer."

The

The second sort of character appears in that very rare tract.

AUGUSTINUS DE SINGULARITATE CLERICORUM. Printed in 1467.

In this he stiles himself "de Hanau," &c. as before. This is also a small quarto in another type, with only 27 lines in each page.

In the same character with this book, but without the printer's name, were published many other volumes, most of them probably before the year 1470.

The most curious of these are,

CICERO DE OFFICIIS, of which the only copy known is in the possession of Lord Spencer, CICERO DE FINIBUS, which has been already mentioned, DE AMICITIA, et PARADOXA and the MORETUM ascribed to Virgil. The others are principally Tracts from Augustin, Chrysostom, Gerson, &c.

They are easily distinguished as well by the type, which is remarkable, as that they uniformly contain 27 lines in each page. The only exception is found in a Latin Bible, which is in folio, with two columns, and 42 lines in the page.

The

The third class of the books printed by Ulric Zel are in a much larger type, which so much resembles that which was made use of by Schoeffer in the Valerius Maximus of the year 1471, as to have occasioned frequent errors among Bibliographers. Zel's books may, however, be known and distingushed by the following volume, to which alone he has subjoined his name.

ROEERTI DE LICIO OPUS QUADRIGESIMALE.

At the end of which is,

——— confectum per Ulricum Zel de Hanau artis impressorie magistrum Colonie impressum finem cepit optatum sexto decimo Kal. mensis Februarii MCCCCLXXIII. Fol.

This, as well as the others in this character, is printed in two columns, with 27 lines in each. They are not so numerous as those of the former class, nor are the works contained in them of great value, except the following.

EPISTOLA LUGUBRIS ET MESTA simul et consolatoria de infelice expugnacōne ac mis'ea irrupīone et invasione insule Euboye dicta nigropontis, &c. edita a Roderíco Santii Episcopo Palentino Hispano.

From the word *edita* it may perhaps be inferred, that this book was printed before the death of Santius, which happened in the year 1470.

Fabricius as appears from his Bibl. med. et inf. Latinitatis, Vol. vi. p. 113, 114. Edit. Ven. did not know that this epistle had ever been printed.

It is, however, in Laire, Ind. 186, thus described.

" Quævis columna integra est 37 linearum, et ultima 17 ex 10 foliis.

" Character idem est quo Zellius usus est pro Roberti de Litio sermonibus anni 1473."

This book is in the Bishop of Rochester's collection.

GEORGE LAVER.

SOME of the editions which have been given to the world by this printer are peculiarly valuable, on account of the diligence and accuracy which were employed in the correction of them by Pomponius Lætus.

Of this learned man some notices will be given in another part of this work. All that is known of the printer is contained in a very curious colophon, which is subjoined to the first book, which I shall mention.

INCIPIT PROLOGUS SUPER TRACTATUM DE INSTITUTIONE, SEU DIRECTIONE SIMPLICIUM CONFESSORUM EDITUM A VENERABILI PATRE FRATRE ANTONIO (sic) ORD. FRAT. PRÆDICATORUM.

At the end are the following verses.

Nescio quo plausu ni quo superbiant ausu
Multi doctorum conscripta sæpe bonorum
Ap vel de positis suis sub nomine dictis
Sic temerant plane doctoris nomen inane
Hæc antonina simplex ex lege divina
Non syncopata sed nec epenthesi data

Studio correcta diligenti sepeque lecta
Per Celestinum nomine sed re pulverinum
Sancto in Eusebio degentem cenobio
Qui me scribebat Gc Lauer nomẽ habebat
Romæ versatus tunc, sed Herbipoli natus
Anno milleno quater C sep q; deno
Bis uno juncto sed mense sub februo
Sub quarto Sixto pontifice zeraphico.

In 4to.

Unintelligible as some of these lines are, we may discover from them, that the book was corrected by a Monk of the Monastery of St. Eusebius, who bore the name of Celestinus, and who did not think himself worthy of it; and that George Laver, who printed it, was a native of Herbipoli, and then exercised his art at Rome.

It is well known that there was a press in this monastery, as Chrysostomus in D. Joannem was printed there in 1470, and it is concluded that Laver was also employed there.

The rarity and value of this book are extolled in very high terms by Andiffredi, who declares it to be worth its weight in gold, and quotes Laire, p. 102, as his authority for telling us that a copy of it actually sold for 3400 livres, "What Bibliographer," says he, "knowing this, does not feel an impulse to visit Subiaco or France, in order to see so great a literary treasure."

QUINTUS CURTIUS de gestis Alexandri Magni.

This is a most scarce edition. It concludes with the following words:

" Finis gestorum Alexandri Magni que. Q. Curtius Rufus Vir Romanus litteris mādavit et Pōponius ñro tēpore correxit. Ac Georgius Laver impressit."

From a conformity of types with the two books abovementioned, which have the name of Laver, we are enabled to assign others to him, which were probably printed at the same place.

EUTROPII historia Romana, a Paulo Diacono interpolata et cum *ejusdem* continuatione. In calce.

Eutropius historiographus impressus anno dñi MCCCCLXXI die lune XX mensis Mai (sic) Ponti S in x̄po prīs ac dñi nostri domi Pauli divina providentia Pape secundi. Anno ejus Septimo explicit.

POMPEII FESTI DE INTERPRETATIONE LINGUE *Latine.* Liber.

At the end,

Finis Pompeii Festi quē Pomponius correxit. Vale qui legeris. H. G.

Audiffredi does not explain to whom the above initials are to be assigned, and I have not been able to discover.

M. Terentii Varronis de lingua Latina libri vi. *ex recognitione* Pomponii Læti, &c.

At the beginning is an epistolary preface from Pomponius to Platina, which is extremely curious, as it shows the great caution which he used in correcting ancient authors for the press, and the extent of the licence which he allowed himself in respect of the manuscripts which were before him.

"Ubi librarii litteras mutaverunt correxi, in his quæ inscitia penitus corrupit non ausus sum manum imponere ne forte magis depravarem."

At the end is the following colophon.

Finis ejus quod invenitur Marci Varronis. Parce qui legeris: si aliqua minus polita inveneris. Nam ita ex omni parte sive seculum fecerit sive librarii volumē q̄dvis corruptum erat ut necesse fuerit aucupari hinc inde sentētias ideo sine rubore veniā dabis et errori manū imponas Pomponius tuus orat. Vale.

All the above are in the Bishop of Rochester's collection. The following is not.

Nonii

NONII MARCELLI de proprietate linguæ Latinæ ex recognitione Pomponi Læti et cum ejus Epistola ad Gasparem Blondum.

At the end,

Ex scriptis rerum ut fertur cognoscitur omnis
Causa parent illis oppida, bella duces
Scriptori multum debemus, nec minus illis
Maiorum qui non scripta perire sinunt
Marcelli studium multorum inscitia noni
Sprevit dignum omni posteritate legi
Correptum pariter ceu scripserit auctor habeto
Illud Pomponi candide lector ope.

Panzer mentions several other books in the same character with the above, particularly Juvenal, and Persius, and Terence, but it does not appear that either of them were corrected by Pomponius.

It is probable that Laver was not employed in the monastery of St. Eusebius after the year 1472, as early in the following year he is found, by a very rare book, to be associated with another printer. This book is,

CLEMENTIS PAPÆ Constitutiones cum apparatu J. Andreæ. Fol.

At the end,

Presens Clementis quinti institutiones opus clarissimū per venerabiles viros * Leonardhum Pflugl et Georgium Laver Rome impressum. Anno dñi MCCCCLXXIII. Die vero decima octava mensis Martii. Finit foeliciter.

The text is in a semigothic and the commentary in a singular but neat Roman type, both which we must presume to have belonged to Pflugl, of whom we know no more than that his name is affixed to other books. Laver appears afterwards to have printed sometimes for himself, and sometimes with others, but I do not find that he had again the assistance of Pomponius.

From the circumstance of its having been corrected by Pomponius, a most rare edition of Silius Atticus is assigned to Laver by some Bibliographers. The character is however so different from that of the books which came from the Monastery of St. Eusebius, and of all others which bear his name, that we must be content to place this in the numerous class of ancient editions, which are anonymous.

* Panzer mentions an edition of the Clementine Constitutions by Pflugl, and Laver of the 28th June 1472, which from his description is not the same with this of the following year, so that Laver had probably engaged with Pflugl before he left the monastery.

The

The first edition of Silius Italicus appeared from the press of Sweynheym and Pannartz on the 5th of April, 1471, and was followed in the next month by that which I have just above mentioned.

As the division of the books is not the same in these two editions, and as there are very great variations in the text throughout, it may be concluded, that the manuscript of Silius Italicus, which was found with others by Poggius at Constance, when he was attending the Council there in 1417, and which he gave to a friend to transcribe, was not the only one of this author which had appeared in Italy, in 1471.

By comparing these two editions an estimate may be formed of the skill and fidelity of the respective correctors of them. With what caution and with how little confidence in himself Pomponius proceeded, may be seen from the extract which has been given of the epistle prefixed to the Varro.

The same merit cannot be allowed to the Bishop of Aleria, who besides that he has been supposed, and not without reason, to have used too great liberty of correction in the manuscripts, which were put into his hands, is proved from this book to have proceeded in one instance at least with a rapidity very little worthy of a learned man, as he really was. His vanity, it is probable, tempted him to declare in the

Colophon to the Silius Italicus, that "recognitionem absolvit diebus circiter xv," a period almost too short even for the perusal of a poem of 17 books, and those of some length.

This is much to be lamented, as it induces a doubt of the accuracy and integrity of the many first editions which were revised by this Prelate. I do not know that this has been attended to by subsequent editors of any of these books; but it is a circumstance which well deserves the notice of scholars, who may hereafter take them in hand.

The second edition of Silius Italicus begins with the text, without any preface. There are thirty-four lines in each page. The type is Roman, but rather rude and unequal. It concludes with a short abridgment of the life of the poet, and a Colophon.

Opus jam neglectum Pomponius recognovit. Anno Domini MCCCCLXXI. Calend. Mai. Rome.

As this edition has never been collated, and abounds with valuable readings, I cannot but wish that it had been known to the learned Mr. Heber previous to the publication of his elegant edition some years ago.

SWEYNHEYM AND PANNARTZ.

THE following is the account of the books printed by Sweynheym and Pannartz, under the direction of the Bishop of Aleria, before the 20th of March, 1472, with their dates and the number of each impression.

The notice of the books is given in the epistle of the Bishop of Aleria prefixed to the fifth volume of the Bible, with the commentary of Nicolas de Lyra, printed, 1472, in the house of Peter de Maximis.

The dates are fixed by Maittaire. See Annal. Typog. T. 1. p. 14, &c.

I have used Schelhorn's edition of Cardinal Quirini's work. P. 230 & seq.

After the date of 1473, *Pannartz printed by himself*, but still in the house of Peter de Maximis, though Maittaire observes that he now used a different type from that which he and Sweynheym before had in common. The Bishop of Aleria had however no concern with any of the books printed after 1472. (See the Epistle before the Lyra).

DONATI pro puerulis, ut inde principum dicendi sumamus, unde imprimendi initium sumpsimus, numero trecenti 300

Of

Of this book, which must have been printed with the same types with those edited at Subiaco, not only no copy, but not even a single leaf has been preserved. The use of it, as being an elementary book, was confined to schools, which will sufficiently account for the compleat disappearance of it.

LACTANTII Firmiani Institutionum contra Gentiles, et reliquorum ejus Authoris Opusculorum volumnia octingenta viginti quinque 825 [a]

EPISTOLARUM FAMILIARIUM CICERONIS volumina quingenta quinqaginta ..... 550 [b]

EPISTOLARUM CICERONIS AD ATTICUM volumina ducenta septuaginta quinque .... 275 [c]

SPECULI HUMANÆ VITÆ, volumina trecenta ..... 300 [d]

D. AUGUSTINI DE CIVITATE DEI, volumina octingenta vigintiquinque ..... 825 [e]

D. HIERONYMI EPISTOLARUM, ET LIBELLORUM, volumina mille centum ..... 1100 [f]

M. T. CICERONIS DE ORATORE cum cæteris volumina quingenta quinquaginta..... 550 [g]

M. T. CICERONIS OPERUM OMNIUM IN PHILOSOPHIA volumina quingenta quinquaginta ..... 550 [h]

[a] A. 1465. 1468. 1470.
[b] 1467. 1469.
[c] A. 1470.
[d] 1468.
[e] 1467. 1468. 1470.
[f] 1468. 1470.
[g] 1469. 1471.
[h] 1469. 1471.

L. APU-

L. Apuleii Platonici cum Alcinoo, volumina ducenta septuaginta quinque.... 275 [i]

A. Gelii Noctium Atticarum volumina ducenta septuaginta quinque..... 275 [k]

C. Cæsaris Commentariorum Gallici, et Civilium Bellorum volumina ducenta septuaginta quinque ..... 275 [l]

Defensionis Divi Platonis volumina trecenta ..... 300 [m]

P. Virgilii Maronis Operum Omnium, volumina quingenta quinquaginta .... 550 [n]

T. Livii Patavini cum Epitomate omnium Decadum volumina ducenta septuaginta quinque ..... 275 [o]

Strabonis Geographi, volumina ducenta septuaginta quinque ..... 275 [p]

M. Annæi Lucani, volumina ducenta septuaginta quinque .... 275 [q]

C. Plinii Veronensis de Naturali Historia, volumina trecenta..... ..... 300 [r]

C. Suetonii Tranquilli, de duodecim Cæsaribus, volumina ducenta septuaginta quinque ..... 275 [s]

D. Leonis Papæ Sermonum, volumina ducenta septuaginta quinque..... 275 [t]

[i] 1469.
[k] 1469.
[l] 1469.
[m] 1469.
[n] Duplex editio.
[o] Absque anni indico.
[p] Sine temporis nota.
[q] 1469.
[r] 1470.
[s] 1470.
[t] 1470, ac nonnulla exemplaria absque anni indico.

M. Fabii

M. Fabii Quintiliani Institutionum Oratoriarum, volumina ducenta septuaginta quinque ..... 275[a]

Continui, idest Cathenæ Auræ D. Thomæ Aquinatis volumina quingenta quinquaginta ..... 550[x]

D. Cypriani Epistolarum, volumina ducenta septuaginta quinque ..... 275[y]

*Bibliæ cum Opusculo Aristeæ volumina quingenta quinquaginta ..... 550[z]

Silii Italici cum C. Calphurnio et Hesiodo volumina ducenta septuaginta quinque ..... 275[a]

Orationum M. T. Ciceronis cum Invectivis omnibus in Antonium Verrem, Catalinam, et cæteros volumina ducenta septuaginta quinque ..... 275[b]

P. Ovidii Nasonis Metamorphoseos et Elegiarum omnium volumina quingenta quinquaginta ..... 550[c]

*Nicolai de Lyra, volumina mille et centum ..... 1100[d]

It is sufficiently known to the learned, that the art of printing was first brought to Italy by

[a] 1470. [a] 1471.
[x] 1470. [b] 1471.
[y] 1471. [c] 1471.
[z] 1471. [d] 1471.

* It is in the last volume of this edition that the list is found.

Sweynheym

Sweynheym and Pannartz, who, before they went to Rome, set up a press in the monastery of Subiaco, near Naples. Notwithstanding the novelty, the usefulness, and the importance of their undertaking, their success was far from proportioned to their merits. They were patronized by the Pope himself, they were encouraged, supported, and rewarded by men of the most exalted rank; but they still laboured under the greatest difficulties, and prosecuted their labours with very inadequate compensation. Of the value of their undertaking it would be trifling to expatiate now, but how it was estimated at the time may be collected from the following extract from one of the prefatory epistles of the Bishop of Aleria.

Tuis certe temporibus ad reliquas Dei gratias hoc etiam felicitatis orbi Christiano munus accessit, ut pauperrimi quique parva pecunia biblio thecas possint redimere. An parva est haec Tuae Sanctitatis gloria, ut quae volumina vix centum aureis emi poterant aliis temporibus, viginti hodie ac minoris, bene exarata, et non mendosissime scripta redimantur? Quae vix viginti aureis lecturi mercabantur, quatuor et vilius etiam nunc emantur? Adde, quod quicquid ingeniorum olim fuit, latebatque pene in pulvere et tineis, propter immensos labores ac nimia describentium pretia, sub tuo principatu coeptum est scaturire, et per omnem orbem uberrimo fonte diffluere.

fluere. Eius modi est enim impressorum nostrorum et characteres effingentium artificium ut vix inter hominum inventa non modo nova, sed ne vetera quidem, quidquam excellentioris inventi possit referri. Digne honoranda saeculisque omnibus magni facienda profecto Germania est, utilitatum inventrix maximarum.

Yet with all their claims to honour and, what they seem to have most wanted, pecuniary reward, the following petition presented in their names to Pope Sixtus, by their patron the Bishop of Aleria, will demonstrate that their necessities were great and urgent.

" Namque ego ipse, creatura tua, cæteras epistolas proprio, hanc illorum nomine & decessoris antea & postmodum tuo numini divino inscripsi. Vox quidem impressorum sub tanto jam chartarum fasce laborantium, & nisi tua liberalitas opituletur, deficientium, ista est, pater beatissime.

" Nos de Germanis primi tanti commodi artem in Romanam Curiam tuam multo sudore & impensa, decessoris tui tempestate, deveximus. Nos opifices librarios cæteros, ut idem auderent, exemplo nostro invitavimus. Nos reliquis propter impensarum magnitudinem a tanto negotio vel omnino vel maxima ex parte quasi in salebra hærentibus, recentiore animo, viribusque geminatis cum summa difficultate restitimus. Jam tandem, defecti nervis & sanguine, divinam

opem tuam imploramus. Indicem si perlegeris impressorum a nobis operum, miraberis, tantæ majestatis & Apostolici culminis pater, vel chartas huic librorum copiæ potuisse vel lineamenta sufficere. Et ut perlegere valeas usque adeo curis pontificialibus districtus, nihil aliud hæc epistola continebit. Nam auditis nominibus tantorum auctorum duntaxat, facere non poteris, si bene tuam pietatem novimus, quin statim nobis subvenias; nec ulla rerum qualium cunque occupatione difficultateve valebis deterreri. Impressi sunt, Pater beatissime, nostro studio libri, qui in subjectis suo ordine tibi recensebuntur.

" (Hic exhibetur elenchus operum ab ipsis excusorum).

" Horum omnium voluminum summa, ut tua pietas perspicit, Pater beatissimæ, nisi fallimur, efficit Codices duodecies mille quadringentos septuaginta quinque, acervum quidem ingentem & nobis, impressoribus tuis, ad ferendum, qua parte restat, intolerabilem, propter eam, quam in initio epistolæ posuimus, necessitatem. Nam ingens sumptus ad victum necessarius, cessantibus emtoribus, ferri amplius a nobis nequit. Et ementes non esse nullum est gravius testimonium, quam quod domus nostra, satis magna, plena est quinternionum, inanis rerum necessariarum. In Te igitur, clementissime Pater, qui & sapientissimus doctissimusque spes nostra

sita

sita est, in te subveniendi nostræ necessitati est copia, ne pereamus. Da nobis subsidium de excelso throno majestatis tuæ. Parati sumus pro clementiæ tuæ arbitrio de nostra merce, id est, de impressis quinternionibus nostris, tibi tot tradere, quod volueris, & quibus volueris. Tua incredibilis mansuetudo subveniat nobis de aliquo officio, unde possimus nos & nostros alere. Impensa est facta in solius Nicolai de Lyra a nobis voluminibus tanta, ut amplius nihil nobis supersit ad vivendum. Sic vendederemus opera nostra, non solum a tua pietate nihil peteremus, sed ultro in præsentium temporum articulo, in quo te plurimum egere non nescimus ipsi nostra offeremus. Faciemusque quotiens tuo adjumento fortuna nobis cum usa videbitur ponte sereniore.

" Interea, Pater sancte, adjuvent nos miserationes tuæ qui pauperes facti sumus nimis. Sis perpetuo sospes & felix, Pater beatissime. Romæ xx. Martii mccccLxxii. Pontificatus tui clementissimi anno primo."

In this petition they inform his Holiness, that their house is full of proof sheets, but that they have nothing to eat.

The reader will observe, that the expression here used for sheets is *Quinterniones*, which proves that they did not divide their paper as we do.

We

We are no where informed, whether this humble application to the Pope, was attended with the wished-for success. Let us hope that it was.

Their paper and types were both excellent. The great singularity of the latter was, that they did not place the point over the i. At the end of words they used the long ſ, but no diphthongs are to be found in their works. Jenson's productions have the diphthongs æ, œ, and Spira's, the ç for the diphthong æ. All Sweynheym's and Pannartz's productions are of uncommon rarity and value, and their ink may vie in blackness with the best of the present day.

JOH. ANDREAS,

BISHOP OF ALERIA.

THE materials for any account of this eminent man and distinguished patron of learning are unfortunately very scanty. Bibliographers indeed do not appear entirely to agree how to denominate him. Meerman seems to entertain a doubt whether he is the same person as Jo. Ant. de Buxis, Bishop of Aleria, who died in February, 1475, which doubt is increased by Schelhorn, in his Diatribe to the work of Cardinal Quirini; but his death in 1475 is a proof that they are the same, as no book has the Bishop's name after 1472. It is certain that he enjoyed the high offices of Secretary to the Pope, Librarian of the Vatican, and was also Bishop of Aleria.

He was particularly instrumental in introducing the art of printing into Italy, and in fixing it at Rome. The two first Roman printers, Sweynheym and Pannartz, were under his immediate protection. He secured to them the patronage of the Pope, he lent them manuscripts from the Vatican, he superintended their labours,

bours, and wrote prefatory epistles to all their earlier and more valuable productions. In these epistles he particularly considers these printers as under his care, calling them at one time, "nostros ingenuous opifices;" at another, "Impressores nostri ac utilissimæ hujus fictoriæ artis primi in Italia opifices maximi in urbe operarii."

The whole purport of all his epistles is to demonstrate the warm interest he took in the success of this new art, and how anxiously he considered himself involved in its reputation.

The works which are distinguished by the learned Bishop's prefatory epistles are these:

Lactantius	1470
Epistolæ Ciceronis ad familiares	1469
Ejusdem Orationes	1471
Hieronymi Epistolæ	1468 & 1470
S. Biblia	1471
Cyprianus	1471
S. Leon Mag. Sermones et Epistolæ	1470
Julius Cæsar	1469
T. Livius	1469
Virgilius	1469 & 1471
Ovidii Metamorphoses	1471
Lucanus	1469
Plinius	1470
Quintilianus	1470
Suetonius	1470

Aulus Gellius 1469
Apuleius et Alcinoris 1469
Lyra in Biblia
Ciceronis Epist. ad Atticum et Brutum 1470
Strabo ..... sine anni nota

When the length of time is considered, which at the present day would be required to carry any one of the preceding works through the press, it seems astonishing and hardly credible, that so much should have been accomplished in so very short a period.

It is not intended to detract from the merit of this excellent man, to whom the cause of learning is so much indebted, but the wish may be suggested, that he had not yielded to the temptation of exercising his ingenuity; that he had submitted to the drudgery, for such it is, of merely correcting the press. His epistles are, however, very valuable on various accounts. They contain the History of Literature at the period, and communicate many interesting anecdotes of the principal personages who then flourished. As the books in which they are contained are so very uncommon, it may be excuseable to dilate a little more on this subject.

They are generally addressed to Pope Paul II. who, by the way, never read a syllable of them. So at least we may conclude from the following extract of one addressed to Pope Sixtus IIII.

"Epistolas

" Epistolas meas cum ad Paulum II. Pontificem gloriosum predecessorem tuum, in librorum quos recognoscebam, initiis scriberem *ab eo tamen lectum iri non putabam;* gratis me quod ad illum attinebat magna ex parte laborare perspiciebam."

Yet the same Paul, it seems, took a pleasure in visiting the printers at their work, and familiarly addressed and encouraged them. That he was also not inattentive to the claims of literary men is sufficiently evident in one instance at least. He presented Philelphus with 400 golden crowns for translating the Cyropædia of Xenophon from Greek into Latin. This anecdote is related by Schelhorn from Bonamicus de claris Pontificarum Epistolarum Scriptoribus. P. 187.

The Bishop of Aleria in his prefatory epistle to the second Roman edition of Lactantius, earnestly entreats the Pope to continue his protection to the new art, that his reign may be particularly distinguished by the increase of learning and learned men. He apologizes for the errors in the former editions, which he imputes to the corrupt manuscripts He complains of the immense fatigue and expence attending *his labours*, and urges the necessity of the patronage of the powerful—" ut sudoribus nostris exemplorum dentur subsidia non vulgarium."

The epistle prefixed to the edition of Cicero's Epist. ad Atticum, Brutus, &c. printed in the

house of Peter de Maximis, 1470, is singularly curious. Though it does not bear the Bishop's name, it appears, from the contents of it, to have been certainly written by him, as he refers in it to his other epistles, and complains of their having been torn out from the books to which they were prefixed. "Epistolas meas tuo nomine meminique dicatas e fronte librorum detrahere." In this he alludes to Perottus, who was very jealous of what had been done by the Bishop. For this fact see Audifredi, and the connection of the fact with the edition of Pliny, 1473, which was published by Perottus.

It is remarkable, that this letter, which is printed on a single leaf, is often found to be wanting in the copies of this edition of Cicero's epistles.

He complains of the extreme difficulty of the undertaking, "quod notis secretioribus et inter paucissimos cognitis scriptæ sunt literæ, non satis intellectum in paucitate, præsertim exemplariorum quæ aut non sunt apud liberales eroganda, aut ab invidis communi omnium odio occultantur."

The epistle prefixed to the edition of Cicero's Orations, 1471, is very elaborate. In this he gives a critical opinion of the different Orations, their order, and importance. Those first in order he conceives to be the Orations for P. Quintius and Sextus Roscius. He gives the preference to those pronounced against Antony and

and Verres. Of these last he says, that Hortensius was so impressed with the force of them, that he declined to prosecute the defence of Verres, which he had undertaken, and advised him to withdraw himself privately into exile. The whole of this is very interesting, and proves that the author had well considered and digested the works of Cicero, and formed a just estimate of his parts and character. It is written in very elegant latinity, and with more point and energy than most of the other epistles. He introduces very happily a quotation from Pliny in praise of Cicero, and observes, that it is not in his power to say any thing concerning him in which he has not already been anticipated by the most exalted characters.

The Bishop has written a separate epistle to the two volumes of St. Jerome's Epistles, 1468, both which are elaborate and curious. Both are addressed to Paul. II.

He begins the first with observing, that the preservation of books, and in particular of those of a sacred nature, has invariably been an object of solicitude with the most exalted characters. He speaks with great modesty of himself and his own endowments, and hopes he will not be thought to have rendered unavailing service to the world, if, with respect to the books which he has published by his own exertions and those of his friends, he shall appear to have cor-

rected some errors, and removed some defects. That he was alarmed by the magnitude of the present undertaking, which he had, however, submitted to, at the importunity of his friends. He observes, that the period was particularly favourable; Italy in perfect peace, Rome enjoying the greatest tranquillity, abundance, and security, and above all "Justitia vigenti florentissima." He adds, that it was the honourable distinction of the present Pontificate, that the poorest of the people might, for a very trifle, collect a library, "ut pauperrimi quiqui parva pecunia Bibliothecas possint redimere." Works too, he continues, which formerly could not be purchased for a hundred golden crowns, might now be had for twenty, or even less; and that some, the reading of which could not before be obtained for less than twenty crowns of gold, might now be purchased for four, or even for less. The whole is exceedingly curious, and it concludes with felicitating the Pope, that it was the glory of his reign, to have the art of printing so auspiciously introduced and so successfully established at Rome, that books might now be purchased for what was formerly the price of the binding. As usual, he recommends the art and its professors to the papal patronage.

The epistle prefixed to the second volume explains at length the pains the Bishop took, and the aid he received in preparing the work for the

the press. He tells us, that with respect to the Greek, of which there is frequent occurrence in these epistles, he was particularly indebted to Theodore Gaza. He calls him his polar star, without whom he could do nothing, "meæ navigationis septentrio, absque Theodoro meo non magis quicquam aggredior quam absque meo Genio." His eulogy on Gaza is continued for some sentences with great warmth and energy, and he gives us reason to fear, that Gaza's merit was not so well rewarded as it deserved. "Cujus viri utinam virtutes et commoda quibus assidue Latinos homines afficit locupletius pensitarentur."

A great part of this epistle is employed in repelling the attacks of some critics, and at the end he promises editions of A. Gellius, Macrobius, Apuleius, and Platonis Defensio, entreating the prayers of the studious and lovers of learning, that his labours, and those of his printers may be successful.

"Vos pro paupertinis ingenioli mei exigui, laboris vero maximi, proque magistris nostris Conrado, Arnoldoque characterum opificibus qui nostros conatus effingunt humilibus ac devotis orationibus deum rogabitis ut successum nobis præbeat."

In his epistle, prefixed to the edition of St. Cyprian's Letters, he affirms, that he was induced to this undertaking, because the printers were

were at a stand in the greater work of the Bible with the Commentaries of Nicolas de Lyra, from the want of paper of a proper size, and that they presented the smaller work in the interval, because it was a great loss to them to have their presses unemployed.

The epistle to the works of S. Leo Magnus is chiefly an eulogium on the character of that Pope and his writings. He calls him *Oratione parcus, sensibus vero sublimis in primisque cœlestis et quod est ante omnia admirabile, profundissimus pariter atque planissimus*, &c.

It relates, however, a curious anecdote of Pope Paul II. to whom it is addressed, that during the whole time of his pontificate, nothing could prevail upon him to sleep out of Rome.

In his advertisement to the edition of Cæsar's Commentaries, the Bishop observes, that he has only two remarks to make. One is, that the last book of the Commentaries is spurious; the other, that the example of Cæsar is sufficient to demonstrate, that no business, however anxious or important, should entirely detach a man from reading and writing, "quis enim potest inveniri majoribus quam Cæsar curis implicitus?"

With respect to the spuriousness of the last book, the Bishop quotes the authority of Suetonius, who says, "alii enim Opium putant alii Hirtium, qui etiam Gallici belli novissimum, imperfectumque librum suppleverit."

The

The epistle prefixed to the Livy is very elaborate and very curious.

It begins with complimenting the Pope by telling him, that Rome was the place to which the most exalted Genius found it expedient to resort; and that from Venice also, "florentissima et virorum summorum uberrima, ingenii quosdam et doctrinarum primarum cultu facile principes Romam accessisse; he instances Virgil, Pliny, and Livy, and adds, "hos certe elegantissimos et maximos misit Venetia."

He proceeds to a kind of critical dissertation on the merits of Livy, as an author. He calls him, "HERCULEM merito HISTORIARUM, qui alacris ubique incedens, robustus et floridus nulla rerum difficultate, nullo obrutus pondere superatur." He speaks with particular commendation of his orations, in which the Bishop says, Livy not only excelled other writers, but also himself, sed seipsum quoque longe antecellit. He speaks with great respect of Petrarch, who was said, non mediocriter tempestate sua in Liviana Historia vigilasse; but he is particularly warm in his encomiums on Victorinus Feltrensis, who was his master, and who first, with universal applause, gave public lectures upon Livy.

This last he designates with the honourable appellation of "Ævi nostri Socrates," and adds, that if in his superintending of these books he has

has done any thing praiseworthy, the whole credit is due to Victorinus.

The Bishop concludes with a solemn address to the Pope, in which he thanks him for his generous protection of the printers, and for the liberality with which he permits them the use of his literary treasures. The remainder is a fulsome panegyric on his virtues, which he compares to those of the most exalted characters celebrated by Livy, namely Fabius Maximus, Furius Camillus, Scipio, &c. &c.

The substance of the Bishop's preface to the Editio Princeps of Virgil, I have given elsewhere. It is repeated in the second edition, but in this last it is addressed to Pomponius.

The epistle to the Metamorphoses of Ovid is very concise. The Bishop says, he has taken this up by way of relaxation, whilst engaged in the severer pursuits of superintending and revising the Orations of Cicero, but he promises to give the public the whole of this Poet's works.

The epistle to the Lucan is also short. He speaks of himself as recovering from indisposition, but hopes to be able to go through the incredible labour of correcting the press, "ut incredibili queam sufficere recognoscendi oneri." He expresses his wish, that they who possess manuscripts may not be induced from ignorance,

or

or envy, or avarice to withhold them; and he acknowledges with gratitude the liberality with which every member of the Sacred College endeavours to facilitate his undertakings. He laments that he cannot say the same "de cæteris gradibus." Let, however, he adds, such people know, "non se libros amare sed chartas."

The preface to the edition of Pliny is of greater extent, but communicates no intelligence of particular importance. It asserts, what no one will attempt to deny, that precipitation cannot be defended; that much more time was necessary to revise the works of Pliny, but why, under the pressure of constant importunity, defer that for nine years, which could not be properly accomplished in ninety?

The Bishop acknowledges his obligations to Theodore Gaza, without whom in this work he could have done nothing; he speaks of the wonderful improvements in geographical science by the discovery of the magnet, and as before intreats the continuance of the Pope's patronage and assistance. The conclusion is somewhat singular, and is a kind of literary exorcism, "Ut in cæteris libris omnibus, tum maxime in Plinio ut fiat vehementer obsecro, obtestor atque adjuro, ne ad priora menda et tenebras inextricabiles tanti sudoris opus relabatur, instauratum aliquantulum sub Romano Pontifice maximo PAULO II. VENETO."

The

The epistle to the Roman edition of Quintilian is very concise. The Bishop complains of a feverish attack, and observes, that it is the less necessary for him to say much on the subject of Quintilian, on account of the preface of Campanus, which accompanies the volume. As the epistles of Campanus are repeated both in the Quintilian and Suetonius, it becomes a matter of enquiry whether these two works are not printed from the edition of Campanus.

The edition of Suetonius of 1470 has a prefatory epistle of some length, but of little interest. This also is accompanied by an advertisement from Campanus.

The epistle prefixed to the Aulus Gellius is singularly curious and important. It seems very extraordinary, that though replete with much interesting information, there is no reference to it, nor any mention made of it by Maittaire, Orlandi, Fabricius, or Gronovius. See Schelhorn. ad Quirin. p. 206. As before, the Bishop acknowledges his obligations to Theodore Gaza, who translated all the Greek passages of this author into Latin. Greek passages are found in both the editions of Lactantius, 1465 and 1468; also in Hieronymi Epist. 1468, and in other books of these Roman printers; but the Aulus Gellius, 1469, is the first in which they are found of any length. About the middle of the book is a whole page

entirely Greek. Gellius is commended in terms of the highest eulogium, and beyond, perhaps, what at the present day he will be allowed to deserve. Among other terms, we find the following applied to him by the learned Bishop "maximis scriptoribus annumerandum." "In Gellio nostro vix queat scitu dignum quippiam inveniri de quo pars ab eo aliqua non tractetur."

Again, In Gellio (vix) autem unum verbum nota dignum perpendatur. This is only part of a very elaborate panegyric upon the author. Among other things which he says of Theodore Gaza is the following. "Theodoro igitur opitulante, multa ut arbitror Latina feci veriora, et ut Græca Latine legerentur consequutus sum." The Bishop proceeds to detail his reasons for undertaking this work, and introduces himself with a deplorable account of the distresses and poverty of his former life, and that he was reduced to supplicate the private benevolence of Cardinal *Rotomagensis*, who immediately presented him with a hundred golden crowns (*tot enim*, he adds, *meæ necessitates tunc poscebant*). This money, however, he afterwards returned.

The same Cardinal still continued his friend, and even when he was appointed to the see of Aleria, "mihi denuo aperuit gremium suæ benignitatis." However, says the Bishop, from this

this time I declined taking any more money of him, being by the Pope's kindness placed at ease. The remainder is an apology for this undertaking, and for the defects of the edition: Gellium conati sumus intelligere, si omnia non recte pureque intelleximus ad aliquam tamen electionem patefecimus melioribus viam.

By way of apology for rendering the Greek into Latin he observes, how very little Greek was then understood. "At vero nostra tempestate præterquam paucissimis Græca vix sint primis labris degustata."

For this reason, and to diminish the difficulties of reading ancient authors, he professes that he had selected all the Greek passages in Gellius, Macrobius, Apuleius, and others, and caused them to be translated into Latin. He entreats with great earnestness all learned men to exert their acuteness and skill in rendering these his labours more perfect and more useful. He particularly recommends the readers of Gellius to peruse the author's preface first; he gives also other directions how to obtain a more familiar acquaintance with the contents of the volume, and concludes, as usual, with professions of grateful attachment to the Pope. The following verses are subjoined, and, as I know of no other original composition by the Bishop of Aleria, I insert them.

Aulia mi quondam prædigna volumina clausa
Te pandente forem, jam Th·odore, lego.
Tu, quemcunque juvat, mecum has evolvere noctes
Illas cum Gaza me vigilasse tene.
Si minus est aliquid, succurre ex parte virili,
Tu quoque, si nescis, rodere parce mea.
Ut nova pressarent clari monumenta Magistri,
Edidimus gratis. Sit procul invidia.
Quære tuos quisquis habuisti hos forte libellos,
Atque fatere aliquid te didicisse meis.
Sparsimus in plures facunda volumina cartas,
Ne noctes doctas nox fera detereret,
Cincta sato a Cyrno dat Aleria scripta Latini,
Hæc vobis. Illi reddite vos melius.
Sumitis? An taxos pavidi timuistis amaras?
Sumite. Non omnis est Corsica amara loco.
Ferre solet vobis hæc insula mollia vina,
Munere jam magni dat meliora Dei.
Radite, siqua minus Gelium redolere videntur,
Sed prius albenti quærite digna loco.
Vos Juvenes, nostri clarissima lumina Sæcli,
Sumite vos Aulum pectore, fronte, manu,
Pontificum Summus, et mundi gloria PAULUS,
Sacra magis justum est, hæc quoque Scripta probat,
Ante illi dedimus divina Volumina nostris
Teutonibus ficta; illa huic prius arce favet.
Fluxerat in mendas pæne omnis carta Latina;
Cæpimus hæc, lapsæ det manus omnis opem
Quod melius fieret, non nos norumus, amici,
Si quis munus habet, proferat in medium.
Exposita est doctis ingenti gloria campo,
Ingenui nescit Musa latere viri.
Murmuret, ac dente laceret studia ista canino,
Ignoto quisquis mallet hiare lare.

Nostra piis tuta est, fiditque Thalia modestis
Judicibus, si qua es invida turba tace.
Sede Petri Veneto Paulo florente Secundo.
Egimus hæc Romæ. Gratia Summa Deo.

The epistle to the Apuleius and Alcinous is still more diffuse and elaborate.

It begins with high praises of Bessarion, Patriarch of Constantinople, who was so great a favourite with Paul II. that he consulted him in all matters of importance. The Bishop more particularly commends Bessarion for his manly defence of Plato against Georg. Trapezuntius. This conduct, and the writings of the Patriarch, induced the Bishop of Aleria to hunt out for the works of the disciples of Plato, and among the rest for Lucius Apuleius. He proceeds to discuss the subjects of the works of Apuleius, and to vindicate the Platonic system.

Indeed the whole of this learned epistle may be considered as a studied panegyric upon Plato and the Platonic school, with a most severe castigation of their opponents. Let these new Daretes, says he, come forth, they shall never want Entelli to thresh them. "Prodeant Thersitæ et Achilles aderunt—prodeant Marsiæ et Apollines provocent, ut musis arbitris ac judicibus diffluant excoriate, non in nostri orbis fontes, sed in Cocytos infernos, Lethæas voragines atque æstuosos phlegetontes."

The

The last of these curious epistles, or prefaces is prefixed to the Strabo; and it is to be remarked, that this edition of Strabo is the rarest of all the books of these printers; it is also perhaps worthy of examination, whether this translation does not contain passages, which are in none of the present new editions.

The Bishop informs the reader, that in the revision of this work, he availed himself of the assistance of Theodore Gaza, Andronicus, and Lapus Biragus. He inveighs, at the conclusion, with great bitterness against Georg. Trapezuntius, whom, it seems, he had offended by applying to Plato the terms of *Divinitatis Secretarius*, which Trapezuntius considered as an impious expression.

The whole of these prefaces well deserve the curious reader's attention. They communicate much interesting information on the subject of the early editions of the Classics, involve many anecdotes of some of the most distinguished personages of the time, and may, in all respects be considered as great literary curiosities.

For further particulars concerning the Bishop of Aleria, see Ughellus T III. Italiæ sacræ, P. 504. seq. Editionis novæ.

POMPONIUS LÆTUS.

THIS name is particularly interesting in the history of learning, and is very nearly connected with the first introduction of the art of printing. The following account of Pomponius appears to be as accurate as the materials, to which I have had resource, will allow.

He was born in a small village of Calabria, and was generally believed to have been an illegitimate son of a Prince of the House of Sanseverini. Upon this splendid connection he never at all presumed, but proceeded to Rome, and prosecuted his studies first under Oddo de Montopoli, and afterwards under Laurentius Valla, who died August 1, 1457. After the death of this latter he succeeded him in his reputation and office; but, after an interval of a few years, he fell under the displeasure of Paul II. and fled to Venice. He was brought back by the command of the Pope, and was thrown into prison, together with some other men of letters, who, in common with Pomponius, laboured under the imputation of having formed a conspiracy against the papal authority. He continued a whole year in confinement. His innocence soon was manifest, and he was permitted to resume his

his former situation, and had the honour of occupying the first place in the society of learned men at Rome, under the immediate protection of the Pope.

Among his more illustrious pupils were Alexander Farnese, afterwards Pope Paul III. Andrea Fulvio de Preneste, Conrad Peutinger, M. Antonius Coccius, and Sabellicus. His scholars, by way of honourable distinction, were called "Pomponiani." No man of his time possessed a more valuable collection of manuscripts, medals, and ancient inscriptions. He was accused of forging some of these, and in particular a manuscript of Fenestella de Sacerdotiis et Magistratibus Romanorum; but for this there was no foundation, as is clearly proved by M. D. Monnoye apud Baillet, p. 383. He lost a great many of his works, in some tumult which took place at Rome under Sixtus IV. The name of Lætus is said to have been given him on account of his lively and cheerful temper. He had a great contempt for wealth, lived in extreme poverty, and died so very necessitous, that his friends were obliged to raise a subscription to defray his funeral expences. There is an eulogium in his honour by Fernus, who collected and published the works of Campanus in 1495. This is preserved in the appendix to Fabricius, Biblioth. Med. et Infim. and informs us at least of one of these facts, but

leaves the question of his extreme poverty subject to doubt; it has been asserted by some that he died in an hospital. It may be implied from the following passage in Fernus, that he did not.

"Ubi fati necessitatem agnovit occurrere se fassus est, ac in morte mortem superaturum se jactavit. Non dejectus est ille sensu, non excanduit diem supremum exigi, non luctu et squallore visentes exterret. Lætus qui voluit in vita semper appellari, Lætus extitit semper et in morte. Ablatus est nobis jam septuagenarius V. Id. sub vesperam postero die in Ara Cœli in editiore collis Tarpeii rupe, lauro coronatus virenti, tumulo traditus est. Hæres Matthias discipulus perdilectus haud multum ditatus agellum et domunculam, libros paucos et supellectilem modicam ex omni hæreditate accipiens. Quod enim argentuli fuit dum cubat depensum et funus amicorum impendio elatum."

He was married and left two daughters, Fulvia Læta, and Meantho Læta; the first of whom was remarkable for her intellectual endowments and accomplishments.

Pomponius is known among the learned by the different names of Julius Sanseverinus, Julius Pomponius Sabinus, Julius Pomponius Lætus, and Julius Pomponius Fortunatus. Among the various works imputed to him, those of most importance to literature, and of the greatest interest to scholars, are these:

The

The Life of Lucan prefixed to the first edition of that author, *printed at Rome* by Sweynheym and Pannartz in 1469.

The Life of Statius and of the Father of Statius, which have been inserted by Gyraldus in his Lives of the Poets. But he is principally an object of esteem and regard for having performed the office of superintendant and correcter of the press to George Laver. To the care and learning of Pomponius we are indebted for the valuable editions elsewhere described and commended of Pompeius Festus, Terentius Varro, Nonius Marcellus, Silius Italicus, and others

Sallust also, Livy and Quintilian, had the aid and benefit of his revision.

I make this assertion on the authority of Vossius, as far as relates to Sallust and Livy. See Vossius de Hist. Lat. L. iii. C. 8. P. M. 615. On the same authority it is asserted, that Pomponius had exercised himself on Quintilian, whose life also he had written. The edition of Quintilian, in which the notes of Pomponius appear, is that of Venice, of the year 1494.

He had the character of being one of the first grammarians of his time, though he not only did not understand Greek, but refused to learn it. It is however observed, that he could not be quite ignorant of Greek, because he travelled as far as the banks of the Tanais, to collect

fragments of Strabo. This, however, proves nothing, as many translations of Greek authors were published before the originals.

Our countryman Sir J. Pope Blount sometimes calls him Peter Calaber; but though born in Calabria, it does not appear that he ever assumed that title. Vossius more justly gives him the name of Sabinus, by which it appears that he was universally known.

On this head, M. De la Monnoye is decisive. See him quoted by Chauffepié under the article Pomponius. Sabinus quotes his "Itinerarium Scythicum" in his Commentaries on the first Book of Virgil's Georgics, which accords exactly with the account which Sabellius, who is said to have written his life, gives of the journey of Pomponius Lætus, &c. to Tanais, in search of the fragments of Strabo. These Commentaries on Virgil not happening to meet with the general approbation, Pomponius thought proper to disavow them, as unworthy of his high reputation. It appears also from similar arguments, that Pomponius Lætus and Pomponius Sabinus are identified as being the same with Pomponius Lætus Fortunatus. He is called Pomponius Lætus Fortunatus in a letter of congratulation sent to the Senators of Turin, in consequence of an oration made by Peter Cara, one of their members, on the part of the Duke of Savoy, to Pope Alexander VI. This identity

identity also appears from the similarity of style, in the works which bear the name of Pomponius Sabinus to those of Pomponius Lætus, as also from a letter evidently intended for Pomponius Lætus Fortunatus, but there addressed to Pomponius Lætus Infortunatus in the edition of Lucan of 1469 above mentioned; the name of Infortunatus being given him on account of his imprisonment. According to Paulus Jovius, the Pope was not satisfied with merely throwing him in prison, but ordered him to be put to the torture. The whole narrative of the transaction is related by Platina, in his Lives of the Popes. It seems only necessary to add, that there has been some dispute concerning the year in which he died. Mazza, according to Chauffepié, says, that he died in 1484; but this cannot be, as there are two letters from Pomponius to Politian, of the date of 1488. The truth is, that he died about the age of seventy, on the 21st of May, 1497.

For further particulars concerning this distinguished personage, the reader will do well to consult Chauffepié's supplement to Bayle, Niceron, Sir J. P. Blount's Censura Autorum; but above all, Fabricius's Biblioth. Latina, Med. et Inf. Ætat.

This last says, that a treatise on Grammar by Pomponius was published at Venice, in 4to. 1484. Seven of his epistles are found among the

the epistles of Sabellius, two among those of Politian, and one to his relations of the Sanseverini family, who invited him to come and reside with them at Naples. This deserves insertion for its laconicism, "Pomponius Lætus cognotis et propinquis suis salutem. Quod petitis fieri non potest, valete."

The following epitaph I transcribe from the Romanæ Historiæ Scriptores. Printed by R. Stephens, 1544.

Pomponii Læti
Epitaphium
Per Domitium Palladium Soranum.

Hic jacet exigua Lætus Pomponius urna
Cujus honos merito pulsat utrumque polum
Lætus erat Romæ vates sublimis et idem
Rhetor nunc campis Lætior Elysiis.

RARE BOOKS

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THE following are miscellaneous remarks on various rare books of the fifteenth century, which I have had the opportunity of examining in different Collections, but principally in that of the Bishop of Rochester, to whom also I am indebted for some notices respecting them. I shall begin with those of the Greek Poets, and first with what may be considered as inferior to none in beauty and splendour, the Editio Princeps of Homer.

I have indeed cursorily noticed this work before, among the Greek books printed in the fifteenth century, but it well deserves a more circumstantial description.

HOMERI OPERA OMNIA. Græce. Cum Præfatione Græca Demetrii Chalcondylæ et Latina Bernardi Nerlii, ad Petrum Medices Laurentio Filium.

In fine,

Ἡ τῦ Ὁμήρυ ποιησις ἅπασα, &c.

I have

I have copied the above from Panzer, but it should be observed, that the Latin epistle of Bernardus Nerlius precedes the Greek one by Demetrius Chalcondylas.

In Panzer, Bernardus Nerlius is named *Typographus.* But in the Greek epistle of Chalcondylas, the brothers are both designated as, " νέοι καλεῖτε κἀγαθοι φιλομαθεις τε και φιλελληνες δύο μέν· ἀδελφῶ Βερναρδῶ και Νέρις τῶ Νεριλίω."

It is true, that Bernardus Nerlius, the author of the Latin epistle prefixed to this edition, has usually been supposed, in conjunction with his brother Nerlius, to have been the printer of this edition.

This certainly does not appear from the epistle itself, in which the words, imprimenda susscipere, are afterwards explained by imprimenda curavi, and still less from the subsequent Greek epistle of Demetrius Chalcondylas. From that it will be found, that these two brothers were persons of rank and respectability at Florence, that Bernardus had been the pupil of Chalcondylas, that they were both, together with their friend Joannes Acciaioli, zealous patrons of Greek literature, and eager to show their love for it by extending the art of printing, notwithstanding every difficulty, to the best Greek authors, and, at the recommendation of Chalcondylas, to Homer, in the first instance.

We are not, however, quite left in the dark respecting the person who was employed in the printing this work, whom I suspect to be Demetrius Cretensis; for I cannot affix any other meaning to the words, "Demetrii Cretensis *dexteritatem*," which plainly imply somewhat of mechanical operation, very different from the assistance which was given by the other Demetrius, or by the Nerlii and Acciaiolus. This suspicion is confirmed by his having been sent for by Cardinal Ximenes to assist him in his great work, the Complutensian Polyglott, for which he was probably called upon in the capacity of an artist.

The person, however, to whom we are principally indebted for this valuable edition, is Demetrius Chalcondylas, the scholar of Theodore Gaza, and not inferior to his master in learning, who, in 1479, had been invited by Lorenzo de Medici, to give lectures in the Academy at Florence. He has shewn himself equal to the work of editing our Poet, as well by the labour, as by the critical skill which he bestowed on it, in which he appears to have exceeded all the other ancient editors.

He began by collecting all the manuscripts which he could procure, but as he did not find any one copy that was perfect, and not corrupted in various parts, he set himself to form the best text that was in his power by the aid

of

of and by a constant reference to the commentary of Eustathius. How well he succeeded is known from the opinions of later editors, who are unanimous in their acknowledgements, that the subsidia derived from this edition are greater than from any other quarter. It has been repeatedly collated, but the valuable readings in it have not even yet been so entirely exhausted, as that some gleanings may not perhaps still be left for future scholars.

I have before given some brief account of these two Demetrii, but the reader, who wishes to have some further information concerning them may consult Saxius Hist. typ. tit. ad an. 1499. Le Long. Bibl. Sac. Alv. Gomez. de rebus gest. Card. Ximenii. Appendix to Smith's Catalogue, p. 163; and, lastly, Hodius de Gr. Illust.

Many fine copies of this superb book are to be found in this country. The finest is that in the collection of Earl Spencer, which appears to be on *large paper*. The Bishop of Rochester, and my learned friend, Dr. Raine, of the Charterhouse, have also noble copies.

A copy on vellum is in the National Library at Paris, which was brought thither from Venice or Florence a few years since. The volume containing the Odyssey, &c. on vellum, is in this country, and was in the valuable collection of Mr. R. Heathcote.

Maittaire,

Maittaire, who unlike the generality of Bibliographers, is not contented with giving a dry and accurate description of the book before him, but improves us by his learning and interests us by his taste, is elevated almost to rapture when speaking of this first Homer. "Milan," he observes, "and Venice, had some reason to be proud, as having produced the first Greek books, but Florence could not bear to be outdone "(*erubuit vinci*)" and accordingly produced what made ample amends for her delay.

"What had hitherto been done in Greek typography might be said to resemble slight skirmishings before a great battle, for what is a single sheaf compared with the fulness of the harvest? What is the Grammar of Lascaris compared with the Homer of Florence? Whilst other cities were making feeble and immature efforts on the threshold, as it were, of learning, Florence, by one mighty effort, arrived at once at the summit, and produced what defied all competition."

He then proceeds to expatiate on the neatness of the type, the splendour of the paper, and other distinguished excellencies of the work, in which, whoever has seen Lord Spencer's copy will allow that there is not the smallest exaggeration.

I shall now proceed to describe more particularly the Five Greek Books, printed in capital letters.

GREEK BOOKS

IN

CAPITAL LETTERS,

BEFORE

1500.

GREEK BOOKS

OF THE

FIFTEENTH CENTURY

IN

CAPITAL LETTERS.

ANTHOLOGIA.

Planudis Rhetoris ANTHOLOGIA Epigrammatum. Græce. Ex recensione Joannis Lascaris Rhindaceni.

Litteris Capitalibus.

Florentiæ per Laurentium Francisci de Alopa Venetum. M.CCCCLXXXXIV.

Quarto.

Panzer, describing this book, adds, cum Scholiis Græcis; but he is mistaken, there are *no* Scholia to this edition.

APOLLONII RHODII Argonautica Græce. Litteris Capitalibus cum Scholiis Græcis. Florentinæ. 1496.

Quarto.

EURIPIDIS Tragœdiæ quatuor Medea, Hippolytus, Alcestis Andromache. Græce.
Litteris Capitalibus.
Quarto.

CALLIMACHI Hymni cum Scholiis Græcis, seorsim literis minutis impressis.
Litteris capitalibus.
Quarto.

GNOMÆ Monostichoi ex diversis Poetis secundum ordinem Alphabeti.
MUSÆUS Græce.
Litteris capitalibus.
Quarto.

The beauty of these books is so striking, and the rarity of them, at least of the two last mentioned, so very great, that every collector of the early printed books is anxious to obtain them. Nevertheless they are seldom found together, and in perfect condition. Beautiful copies of the whole set are in the libraries of

The King,
Earl Spencer,
Bishop of Rochester,
Dr. Charles Burney.

I speak only of those which I have had the personal opportunity of examining.

The

The Greek epigrams and the Apollonius Rhodius are not remarkably uncommon. The Euripides is more scarce. Of this first edition of four of the Plays of Euripides, it is to be observed, that it either was not known to Aldus, or not esteemed by him, for he makes no mention of the book in his edition of the seventeen plays in 1503.

These four plays were printed from an excellent MS. and I may safely appeal to the benefit which subsequent editors have derived from this edition, in testimony of its value.

It is disputable which is the more scarce of the two last, namely the Callimachus and the Gnomæ. My literary friends are divided in opinion upon the subject. The balance is probably so even, that if two or three copies of either were accidentally to make their appearance, it would give a turn to the scale.

That they were all edited by John Lascaris, and produced from the same press nearly at the same period, is the opinion of the most sagacious Bibliographers. There is no register to any of these books. In the Anthology and Callimachus, the Greek capitals are used as signatures, A 1, A 11, &c. B 1, &c. Γ 1. In the Gnomæ the small Roman letters appear as signatures as a 1, a 11, b 11, &c. In the Apollonius Rhodius, the small Greek characters are used as signatures as α 1, α 11, β 1, β 11, &c.

I know of no other books than these printed in capital letters. Maittaire says, he once heard a person say, that he had seen a Homer so printed, but he observes, that in so very extraordinary a case, there are very few to whom he would give credit. "In re tam rarâ sunt rari quibus meam fidem adstringerem."

The Scholia to the Apollonius are printed in the small Greek character, and round the text. In the Callimachus, they are in the same small Greek type, but printed by themselves.

To the Apollonius, two lives of the Poet are prefixed in Greek, and at the end the names of the authors of the Scholia are given, namely, Lucillus Tarrhæus, Sophocles, and Theon.

The types of these Scholia, as well as of the Callimachus, very much resemble the Greek character, which soon afterwards was employed by Zach. Caliergus, at Venice.

Many copies of the Anthology want the Greek epigram of Lascaris, and the Latin epistle by the same person, ad Petrum Medicen.

A fac simile of these was printed by Maittaire, who observes, that except this specimen, he had never seen any thing in Latin, printed in capital letters, except on public or monumental inscriptions.

The Anthology is divided into seven sections, to each of which the contents are prefixed, as

for

for example, Εις ΑΓΩΝΑΣ, ΕΙΣ ΑΜΠΕΛΟΝ, &c.

At the end of the Euripides, the following Greek words are thus placed.

ΤΕΛΟΣ ΕΥΡΙ
ΠΙΔΟΥ
ΑΝ
ΑΡΟΜΑ
Χ
Η
Σ

The circumflex in all the books is formed of the acute and grave accent united, making what is called a caret.

Lascaris had certainly the honour of the invention of this kind of printing; and why it was not, at least in some instances, repeated, is matter of reasonable conjecture. It was obviously suggested, both from the inspection of medals and of monumental inscriptions, though they, whose office it was to copy manuscripts, probably from the greater labour that the use of capital letters would have occasioned, preferred the smaller characters. All these books, printed in capital letters, have accents, which, as Maittaire remarks, if any letters could spare, capitals might, as no marks of prosody are seen on medals or monumental inscriptions.

Lascaris has also in these books used the period and the virgula, which also appear in the

Batrachomyomachia of 1486, and the Florence Homer of 1488.

Of these books the Anthology alone has the name of place, printer, and the date of the year. The Apollonius has the place and the date. The Euripides, the Callimachus, and the Gnomæ, have none of these distinctions. The Anthology was undoubtedly the first printed, which appears from the Epistle of Lascaris, which is prefixed; but it is not a litte remarkable that Henry Stephens, in his Anthology of 1566, makes no mention of the first edition of Florence.

Stephens introduces the *Gnomæ* in *his edition of* 1569, but does not speak of this of Florence. He might however have used it. An account of the accessions to the several editions of the Anthologia, from this of Lascaris, may be found in Harles, in Reiske's Anth. republished by Warton, and elsewhere, and may hereafter furnish matter for a separate article.

The Greek epigram of Lascaris, prefixed to the Callimachus, has often been reprinted, but perhaps I cannot more properly conclude my account of these curious books than by introducing the Latin translation of it by Gulonius.

Epigramma

Epigramma
Iani Lascaris in Callimachum e Græco Latinum factum.

Corporis Herculei, vestigia recta secutus,
Quanta esset moles Pythagoras docuit.
Hastàque Alexandri templo visenda Dianæ
Testis erat, Regis quam generosa manus.
Noscitur ungue Leo: hymnorum sic Callimache heros.
Hoc reliquum ostendit, mens tua quanta fuit.
Quamque ferax et quam sapiens artem inspice doctam,
Divinam harmoniam mellifluosque sonos.
Tempus edax rerum octingenta volumina trivit.
Annuit exiguum Jupiter istud opus
Archetypum esse, Deos si quis celebraverit hymno:
Forma ut pictori nigra supercilia.
Neve hymni cupidis penuria principis esset,
Commune hoc fecit Chalcographeia bonum.

Copies of the Anthologia, printed on vellum, are sometimes met with. There is one in Lord Spencer's Library, which, from an illumination at the beginning, appears to have been presented by Lascaris to Peter or Lorenzo de Medici, in the formation and arrangement of whose library it is known that he was employed. Another is to be found at Blenheim, a third among Mr. Cracherode's books in the British Museum, and a fourth was in the collection of Mr. R. Heathcote. Dr. Askew also had a copy which, I believe, was purchased by Dr. Hunter.

The

The Apollonius on vellum, is of much greater rarity. There is a copy of it, however, at Blenheim, and another in the library of Count Macarthy, at Toulouse, which was purchased by by him at Gaignat's sale.

Of the remaining three, there are no such copies in this country, nor did Mr. Edwards, of Pall Mall, who with a spirit of research, that never has been surpassed, has visited most of the famous libraries on the continent, discover more than one of each. These were seen and examined by him in the public library at Florence. A copy of the Apollonius Rhodius in vellum was once offered Mr. Edwards from the Continent for sale.

RARE EDITIONS

OF

LATIN POETS

OF

THE FIFTEENTH CENTURY.

RARE EDITIONS

OF

LATIN POETS

OF

THE FIFTEENTH CENTURY.

THE editions of the Classics, printed in the 15th century, are very numerous, but they are by no means equally valuable, or deserving the notice of scholars. Those that are of real and intrinsic merit and estimation are comparatively very few, and they are only such as were published by learned men of that age from manuscripts, or are remarkable for their beauty and elegance, from some historical circumstance belonging to them, or from their having proceeded from presses and places where the art was but little exercised.

I do not recollect to have ever seen a list, which is entirely confined to these publications, and I therefore proceed to give it, in the hope that it will not be unacceptable to those who are well versed in this sort of knowledge, and under a full assurance that it will be very useful to young collectors, who, in their eagerness to possess

possess what is termed a "fourteen hundred," are often induced to give large prices for books, that in reality have no value at all.

I shall begin with the Poets, and from the account of them, which is disposed in an alphabetical arrangement, shall proceed to the Historians, Orators, Philosophers, and miscellaneous writers. Such books as have been already mentioned in articles by themselves will only be simply noticed; of the others a fuller account will be given. The first that occurs is one of the very rarest.

Ausonius.

Ausonii Peonii Epigrammatum Liber, Epistolæ, &c. Probæ Falconiæ vatis de fidei nostræ mysteriis ex Virgilio Centones. Titi Calphurnii Æglogæ xi. &c. Venetiis anno 1472. Small folio.

I believe there are only seven Eclogues of Calphurnius, the other four being Nemesians. They are both also put under the former name in the Roman edition of 1471.

As the reader will find a most circumstantial description of this very rare and curious First Edition of Ausonius in the *La Valliere* Catalogue, No. 2550, it may be sufficient generally there

there to refer him. Concerning this book, the more curious reader may consult

Panzer iii.....P. 93
Maittaire 315
De Bure
Clement ii..... 304

The following remarks may, also, not be impertinent. After PROBÆ in the title, the word CENTONÆ is printed in capital letters, with the addition of fœminæ clarissimæ, as if it were a proper name, and not a particular kind of verse; this Panzer properly calls *crassissima ignorantia*, but this error nevertheless was continued in many succeeding editions.

In the table of contents the following pieces are announced, but are not found in the work. "Pub. Ovidii Epistola de morte Drusi, et P. Gregorii Tiferni Epigrammata."

At the end of the Ausonius the following appears in capital letters.

Expliciunt ea Ausonii fragmenta quæ invidia cuncta corrodens vetustas ad manus nostras venire permisit.

B. τελ. G.

Maittaire explains B. G. to mean Bartholomæus Girardinus. The book has no printer's name, but at the end of the Centones of Proba are four verses, which Maittaire professes himself unable to interpret. The reader may perhaps be pleased to exercise his sagacity.

Ἀυσονιῶ fueram solus; νῦΝ ψείλε τε κοσμῷ
Artificis χειρὴ εἰσί τε καὶ φυσεϊ
Τῦτ ἴεργον cum prisca queat renovare vetustas
Tum Νεῶ antiquis præferet officiis.

De Bure had not seen a copy of this book when he published his own, and satisfies himself with transcribing Maittaire's account of it. There was a copy in the Askew Collection, which sold for seventeen guineas. The Duke de la Valliere's copy produced 700 livres. There is one in Lord Spencer's Collection. There is another edition of Ausonius, printed at Milan, in 1490, by Ulric Scinzenzeler, which is also exceedingly scarce. This Fabricius considered as the first edition, perhaps he meant of all the works of Ausonius, as the first here described, has only the epigrams.

The following edition of the Epigrams of Ausonius is also mentioned by Maittaire, V. i. p. 610. Ausonii Pæonii poetæ disertissimi Epigrammata, per Joannem de Cereto de Tridino alias Tacuinum, prid. Id. Octob. imperante Augustino Barbadico. Fol. Venet. 1496.

CATULLUS, TIBULLUS, PROPERTIUS, ET P. PAPINII STATII SYLVÆ.

At

At the end of the Sylvæ,

Tabula librorum qui sunt in presenti volumine. Albius Tibullus Elegiæ. Scriptor optimus Aurelius Propertius Bevanus. clarissimi poete Catulli Veronensis Epigramma Pub. Papinius Statius Sylvarum.

MCCCCLXXII. Folio.

No name of place or printer, but from internal evidence there is no doubt of its having been printed at Venice by Vindeline Spira. It is the rarest of all the Venetian books. In the Statius, by some error of the printer or by some disorder in the manuscript, the second book of the Sylvæ is placed before the first.

Of this book, as the Catullus alone has been collated, it is not an easy thing to estimate the value. It exhibits a most copious harvest of various readings, which would amply repay the labour of any editor of the above Poets.

Laire assigns it to Nicolas Jenson, vol. i. p. 288, but he is certainly wrong. It is observable, that in the table of contents, at the end, above transcribed, Catullus is the third in order, but he stands first in the book. The type is the same as that of the Martial by Spira, but without date.

The verses in the first page seem worth transcribing.

Hextichum (sic) Guarini Veronensis Oratoris Clarissimi in libellum Valerii Catulli ejus concivis.

a D patriam uenio longis de finibus exul
Causa mei reditus compatriota fuit:
S cilic & a calamis tribuit cui francia nomen
Q uiq; notat turbç prçtereuntis iter:
Q uo lic & ingenio uestrum celebrate catullum
Q uouis sub modio clausa papirús erat.

Of this, which is the Editio Princeps of these authors, there is a copy on vellum in the British Museum, which belonged to Mr. Cracherode. I know but of two others, this which I describe from the Bishop of Rochester's Collection, and one in that of Lord Spencer.

Some have asserted, that the second Venice edition of this book, in 1475, was printed from this, which is not the fact. But according to Panzer, the very neat edition of these Poets, printed at Reggio in 1481, folio, was from the second Venice edition. This also is in the Bishop of Rochester's collection.

There is an edition of Catullus, with the Sylvæ of Statius, by Corallus of Parma, 1473, which is one of the rarest of these sort of books. See Panzer.

CALPURNIUS.

CALPURNII Eclogæ vii.
NEMESIANI Eclogæ iv.

Nemesian is not mentioned, the eleven Eclogues follow each other under the name of Calpurnius.

Romæ Typis Conradi Swyenheym et Arnoldi Pannartz. MCCCCLXXI. Fol.

The Hesiod printed at the same press, and in the same year, forms part of this volume. It is in the Bishop of Rochester's collection. Of the Silius Italicus I shall speak in its place.

These three Books are mentioned together in the Catalogue of the works of this press, thus,

"Silii Italici, cum C. Calphurnio et Hesiodo, volumina, 275."

CLAUDIAN.

CLAUDII CLAUDIANI Opera, præmittitur Barnabæ Celsani ad Bartholomæum Parillum Equitem Vicentinum Epistola, cum Claudiani vita.

In fine.

Finis operum Cl. Claudiani, quæ non minus eleganter quam diligenter impressit Jacobus Dusensis. 1482. sex cal. Jun. Vicentiæ. Folio.

This edition has not the Epigrams of Claudian.

The Barnabas Celsanus, above-mentioned, superintended an edition of Ovid, printed at Vicenza, in 1480. The types are the same as in this Claudian, though the printers names are different.

This is the Editio Princeps.

Horace.

The rare and curious editions of Horace are rather numerous, and require much attention. The following is the best account I have been able to procure.

I begin with such as have a date.

1. Horatii Opera.

Ferrariæ per Augustinum Carnerium. 1474. 4to.

All the Bibliographers, in their description of this most uncommon book, call it an octavo; but as I have carefully examined the copy in Lord Spencer's possession, I am able decidedly to pronounce it a small quarto.

The Epistles are placed before the Odes with this title.

Quinti Oratii Flacci Epistolarum. Liber Primus.

At the end of the Epistles is, *Finis.*

Then follow the Odes thus:

Quinti Oratii Flacci Carminum. Liber Primus.

At the end of the Odes we have,

Quinti Oratii Flacci Epodos. Then, Quinti Oratii Flacci Carmen Seculare. After this are the following verses.

Ferrarie impressit regnāte sub hercule divo
Regia quo gaudet nunc leonora viro
Carnerius puer Augustinus cui dedit almā
Bernardus lucem bibliopola bonus.
MCCCCLXXIIII.

Few books are so scarce as the above; besides Lord Spencer's copy, two more are only known, namely one at Wilton, and one in Count Dolci's collection. Panzer is satisfied with quoting Maittaire, who says the copy which he saw had only the Odes and Epistles. It is probable that no more was printed.

2. EJUSDEM HORATII FLACCI Opera. Mediolani per Antonium Zarotum Parmensem. 1474. Folio*.

This also is a most rare book. It has no signature, nor catchword, nor pages numbered.

* The Commentary of Acron belongs to this edition, and makes the 2d vol. of Mr. Cracherode's copy in the British Museum.

In fine.

Anno a natali Christiano, 1474, die 16 Martii divo Galeazio Maria Sforzia Vicecomite, Insubrium Ligurumque quinto duce feliciter regnante Antonius Zarotus Parmensis, cuncta opera Quinti Horatii Flacci Venusini non indiligenter emendata V. Carminum libros. IV. Epodon, Carmen Seculare, de Arte Poetica, Librum I. Sermonum Libros II. Epistolarum Libros II. eleganter atque fideliter impressit. Quisquis hæc coemerit nunquam pœnitebit.

Copies of this book are at the British Museum, Blenheim, the King's Library, and with Lord Spencer.

Saxius mentions an edition of Horace by the same Zarotus, and at Milan, in 1475. In all probability it is the same edition with a different date.

3. Ejusdem Horatii Flacci Carmina.

In fine Odarum.

Completum est Opus Oratii in Odis per Arnoldum de Bruxella Neapoli anno domini millesimo quadringentesimo septuagesimo quarto die vero quindecima mensis Novembris. Sequuntur Satyræ et Epistolæ cum arte poetica. Quarto.

At the end of the Epistles is this verse.

Qui dedit expleri laudetur mente fideli.

The

The above is one of the scarcest books in the world, and which has eluded all our collectors' anxious wishes to procure. It does not appear to have been known to any of the Bibliographers. See Panzer 11. 155. " Editio rarissima a Cl. Morellio visa nemini ex præcipuis bibliographis dicta.

A minute description of it may however be found in Giustiniani Saggio istorico-critico sulla tipografia di Napoli, p. 46. (1793).

4. EJUSDEM HORATII FLACCI Opera. Mediolani per Philippum de Lavagnia Mediolanensem anno domini. 1476. Folio.

Panzer describes a second edition by Philip de Lavagnia, in 1477, and another in 1479, printed by mistake in Panzer, 1478.

The first is exceedingly rare and in great request. According to Mitscherlich, it was printed from the edition of Zarotus, 1474.

There is a copy in Lord Spencer's Collection.

Of the second edition by P. de Lavagnia, in 1477, critics speak less favourably. It abounds in typographical errors, and sometimes whole verses are omitted, as in the Odes, l. 4. 18.

Seu poscat agna sive velut hædo.

Of the third edition Panzer only observes, that it is found in Catal. Bibl. Thottian, T. vii. p. 37.

5. EJUSDEM

5. EJUSDEM HORATII FLACCI Opera.

Per Philippum Condam Petri, die xv. Sept. ducante Joanne Mozenico. Venetiis, Fol. 1477.

Maittaire, Panzer, and De Bure agree in assigning this edition to the year following, but on the authority of Mitscherlich, I give it to 1477, which is confirmed by the Harleian Catalogue, v. i. p. 179, and by Orlandi, p. 29.

It is probable, that only a small impression was printed, which may account for its being so soon republished.

6. EJUSDEM Q. HORATII FLACCI Opera. Venetiis. 1478.

In fine.

Horatii opere finis cum magna diligentia. impressum per Philippū condā petri in veneciis ducate Joanne Mozerico inclito duce MCCCCLXXVIII die xv Septembris cum registro.

Mitscherlich calls this a neat edition, but remarks, that it abounds with typographical errors.

7. EJUSDEM Q. HORATII FLACCI Opera, Venetiis, per Philippum condam petri. Fol. 1479.

The

The Colophon of this last edition is precisely the same with that which precedes, except the date, which induced Maittaire to believe, that they were one and the same, with merely the alteration of date. Ernesti and De Bure were of the same opinion. But the doubt is effectually removed by Mitscherlich, who informs us, that he had seen the editions of 1478 and 1479, and that they are as different as possible; for, though the pages correspond, the type is different.

I did not propose to go lower than 1480 in my account of the early editions of Horace, but I give a place to the following by Landinus, on account of the beautiful ode of Politian, which is prefixed.

8. EJUSDEM HORATII OPERA, cum Commentariis Christophori Landini.

Florentiæ per Antonium Miscominum anno 1482. Fol.

This is a beautiful book, and deservedly in the highest estimation.

They who may not have seen it will thank me for inserting the following charming ode by Politian, and they who have, will not think a few minutes ill employed in reperusing it.

Ad

Ad HORATIUM: Ode Dicolos Tetrastrophos ANGELI POLITIANI.

" Vates Threicio blandior Orpheo
" Seu malis fidibus sistere lubricos
" Amnes, seu tremulo ducere pollice
" Ipsis cum latebris feras.

" Vates Æolii pectinis arbiter
" Qui princeps Latiam sollicitas chelyn
" Nec segnis titulos addere noxiis
" Nigro carmine frontibus.

" Quis te à barbaricâ compede vindicat?
" Quis frontis nebulam dispulit: Et situ
" Deterso levibus restituit choris
" Curatâ juvenem cute?

" O quàm nuper eras nubilus: & malo
" Obductus senio! quàm nitidos ades
" Nunc Vultus referens, docta fragrantibus
" Cinctus tempora frondibus!

" Talem purpureis reddere solibus
" Lætum pube novâ post gelidas nives
" Serpentem positis exuviis solet
" Verni temperies poli.

" Talem te choreis reddidit & Lyræ
" Landinus Veterum laudibus æmulus,
" Qualis tu solitus Tibur ad uvidum
" Blandam tendere barbiton.

" Nunc

" Nunc te deliciis nunc decet & levi
" Lascivire joco, nunc puerilibus
" Insertum thyasis aut fide garrulâ
" Inter ludere virgines.

Of the above edition by Landinus, there is an exquisite copy upon vellum at Blenheim. Lord Spencer and the Bishop of Rochester have also fine copies.

HORATII EPISTOLARUM Libri Duo.
In fine.
Impressum Cadomum (Cadomi) per Magistrum Jacobum Durandas et Egedium Quijove anno domini millesimo quadringentesimo octogesimo mense Junii die vero sexta ejusdem mensis. 4to.

This may be reckoned among the most rare books. The character is semigothic.
There is a copy at Blenheim upon vellum.

QUINTI HORATII FLACCI Opuscula.
Romæ ex officina Phil. de Lignamine.

This most rare book should perhaps have been introduced among the editions of Horace without date; but Audiffredi, who candidly owns

owns he had never seen the book, still gives sufficient reason to place it one year before, or one year after, 1471.

Panzer merely mentions the book, but without any sort of description, contenting himself with referring the reader to Audiffredi, p. 85.

The fact is, that Philip de Lignamine himself, in his preface or rather epistle prefixed to a work of Dominicus Cavalla, called Pungilingua, dated 1472, observes, that this was the second year of his residence at Rome, in which period he had printed editions of Quintilian, Suetonius Leo, P. M. Lactantius, Ambrosius de Officiis Laurentiæ Elegantiæ & *Horatii Opuscula.*

SINE ANNO ET LOCO.

Lord Spencer has two editions of Horace without the name of place, or date. It is by no means easy to say, which may be called the Editio Princeps.

Both are quartos, though one is considerably larger than the other. The larger one has 33 lines in a page, and corresponds with that described by Mitscherlich. As far as I am able to judge from comparison, it more resembles the character of the Venice press than that of Milan.

It

It begins with QUINTI HORATII FLACCI, and ends with two remarkable typographical errors.

Rideat et pulscet lasciva descentius ætas.

Mitscherlich observes, that these errors are of very frequent occurrence, so as perpetually to disturb both the metre and the sense.

As far as my judgment goes, I should pronounce this to be the Editio Princeps.

These lines are added at the end, by which this edition is known.

Hoc quicunque dedit Venusini carmen Horati
Et studio formis correctum effinxit in istis
Vivat et eterno sic nomine secula vincat
Omnia ceu nunquam numeris abolebitur autor.

The other edition of Lord Spencer's, sine anno et loco, has 26 lines in a page.

This I conceive to be the edition ascribed by Maittaire to Zarotus.

It terminates with the last lines of the last satire.

Canidia afflaret pejor serpentibus aphris.

EJUSDEM HORATII FLACCI, Odæ, Epod. et Ars Poetica cum Acrone et Porphyrione, curante Jo. Aloysio Tuscano et cum ejusdem Epistola ad Helium Parthenopeum, Folio.

This

This is a singularly rare book, and the first edition with the commentary of Acron, as appears from the prefatory epistle.

It is printed in the character which Barthol. Guldinbeck used at Rome, 1475, but there is no date, nor printer's name. It is a truly splendid edition. This appears to me to be the same book, described in three several places by Panzer, viz. v. 2. p. 529, v. 4. p. p. 143 and 144.

There are copies in the collections of Lord Spencer and the Bishop of Rochester.

Sermones Oratii
1470. Folio.

This is the celebrated edition in Gothic characters, which belonged to Dr. Askew, and is now in the King's Library. There is a copy also at Blenheim.

It is very possible, that I may have omitted some editions of Horace, that in the judgment of certain readers might be deserving of mention. These here enumerated are unquestionably very rare and valuable.

It may be added, that the first edition of Horace by Aldus in 1501, is considered as very scarce and valuable.

1. Decii Junii Juvenalis Satyræ, sine Commentariis.

In fine.

Juvenalis Aquinatis Sathirarum liber ultimus foeliciter explicit MCCCCLXX. Folio.

This is the first edition of Juvenal with a date, it is in the Roman character, and assigned by De Bure to Vindeline de Spira. This, however, the form of the diphthong will determine.

The book has no name of place or printer.

There is a copy in Lord Spencer's Collection.

It has 29 lines in a page, but the pages are not numbered, neither is there any signature or catchword.

2. Junii Juvenalis Satiræ P. Ovidii Nasonis Epistolæ Heroides. Folio.

In fine, fol. 136.

Explicit liber Ovidii Epistolarum in monteregali (Mondivi) in plano valis: per Antonium Mathiæ quendam Andreæ: de Antvverpia. Et Baldisalem Corderiumque Socium anno Domini MCCCCLXXIII. Die xvii Mensis Februarii.

There are few scarcer books than this, which is printed in an elegant Roman character. The

pages are not numbered, and it is without signatures and catchwords.

It is a small folio, and has 27 lines in a page.

The Juvenal occupies 72 leaves, and the Epistles of Ovid 64.

I have not been able to discover who was the purchaser of this great literary curiosity at the sale of the Crevenna Library.

3. JUNII JUVENALIS SATIRÆ.

In fine.

Novembris (sic) Juvenalis Aquinatis Satirarum Libri impressi Pinerolii diligentissimi arte et ingenio Jacobi de Rubeis natione Galici viii. kl. Novembris anno cristi MCCCCLXXVIII. Folio.

This book has no catchword or pages numbered, but it has signatures.

4. JUVENALIS SATIRÆ. Fol.

See Panzer, v. iv. p. 150, who cites Maittaire, p. 753.

This last merely mentions the book, but gives no description.

This is not improbably the edition which is in the King's Library.

PERSIUS.

PERSIUS.

5. PERSII LUCILII AULI FLACCI Poete Satirarum liber feliciter incipit.

In fine, fol. 12.

Liber Persii Lucilii Aulii Flaccii feliciter finit.

Explicit ignotus per totum Persius orbem.

This book in the larger Gothic character is supposed to have been printed by Martin Flach or Flachen, who followed his profession at Strasburgh, in 1475.

6. AULI FLACCI PERSII SATYRÆ numero vii. cum prologo char. lat. Initiales 2 Goth. foll. 9. lin. 36. Folio.

Panzer, v. 2. p. 553, describes this edition, and refers to Audiffredi, p. 414. Panzer places it under the head of books printed at Rome, without date. Audiffredi observes, there is a copy in the Vatican, but expresses a doubt of its being a Roman edition. "Editio fortasse Romana est, sed nullo certo argumento id potui comprobare."

7. Auli Flacci Persii Satyræ.

Small Folio. The character unquestionably of Ulric Han; 27 pages, 25 lines in a page. It begins

Flacci Persii Volterani Satyrarum Foeliciter incipit.

Then follows the first line of the text in Capitals also,

Nec fonte labra proluit Caballino.

At the end, Finis.

This I have carefully seen and examined in the Library of Lord Spencer. It corresponds minutely with the Juvenal by Ulric Han, which has his name, and the Anser Tarpeii Custos, &c. at the end. That Juvenal therefore seems perfect without the Persius, but whether they were printed at the same or at different times, I cannot take upon me to determine. Audiffredi, whom I have invariably found the most accurate of all the Bibliographers, thinks it probable that the printer or editor having finished the Juvenal, thought it expedient to proceed with the Persius, a work of no great extent, in the same size and the same type.

8. JUVENALIS ET PERSIUS,
Cum Nota Anni.

D. J. JUVENALIS ET A. PERSII Satyræ.
In fine, fol. 60.
A Persii Flacci Satyrar. Expressus codex Brixiæ una cum Juvenale Satyrico Jubente Præsbytero Petro Villa xiii. kl. Augusti. MCCCCLXXIII. Folio.

This book is in the Roman type, but has no catchword, signature, &c. It is in Lord Spencer's Collection, and of extraordinary rarity.

9. JUNII JUVENALIS AQUINATIS libri.
In fine.
Explicit Juvenalis. Deo gracias MCCCCLXXIIII.
AULI PERSII Volaterrani Satyrarum libri.
In fine.
Laus Deo. Finis.

Impressi Andreas hoc opus cui Francia nomen
Tradidit: at civis Ferrariensis ego.
Herculeo felix, Ferraria tuta manebat
Numine: perfectus cum liber iste fuit.

Quarto.
The reader will not fail to observe, that the date of the year is placed not at the end of the book, but at the end of the Juvenal.

There is a copy at Blenheim.

This book is still more rare than the preceding.

10. JUVENALIS ET PERSII Satyræ Mediolani per Antonium Zarothum Parmensem anno 1474. Folio.

This is a rare and curious book, of which also there is a copy at Blenheim.

It was reprinted by the same Zarotus at Milan, in 1476, and again in 1479.

11. JUVENALIS ET PERSII SATYRÆ Lovanii, per Joannem de Westfalia. An. Dom. 1475. Folio.

This rare book, which is in a Gothic type, has the following colophon.

Presens Satyrarum opus insigne Juvenalis et Persii Poetarum clarissimorum extitit per Joannem de Westfalia in florentissima universitate Lovaniensi residentem arte quadam caracterisandi modernissima: feliciter consummatum anno Domini M°CCCC° LXXV. mensis Septembris die vicesima. Folio.

12. JUVENALIS ET PERSII SATYRÆ.

In fine.

D. Junii

D. Junii Juvenalis et a Persii Flacci Satyras, quam diligentissime castigatas impressit Philippus Lavanius Mediolanensis decimo kalendas Novembres MCCCCLXXVI. Quarto.

This is in the Roman type. The same printer repeated this edition in 1478.

SINE NOTA ANNI.

13. JUVENALIS ET PERSII SATYRÆ Romæ, per Udalricum Gallum. Small folio.

I have before given my opinion, that the Juvenal by Ulric Han is a perfect book, though the Persius was afterwards added in the same type.

14. J. D. JUVENALIS ET A. Fl. Persii Satyræ. At the end of the Persius.

I. FINIS. BRIXIÆ. Folio.

This is a most ancient and most rare edition, for a description of which I have looked in vain at Fabricius, Ernesti, De Bure, Maittaire, Denis, &c.

Audiffredi, in his specimen Historico, Criticum Editionum Italicarum, Sæc. xv. p. 199,

mentions one belonging to the Duke de Cassani Serræ at Naples, with which the Commentaries of Calderinus were bound from some other edition.

He represents it as having no signature, catchword, register, or pages numbered. In a round character, with the initial letters at some distance from the verses to which they belong.

There is no title of any kind to the Juvenal, but the Persius has AULI FLACCI PERSII SATYRÆ PRIMA, then in its place, SATYRA SECUNDA, and so on. The Juvenal has 116 pages, the Persius 20. Audiffredi concludes his account with observing, that this edition merits a far more copious illustration.

15. JUVENALIS ET PERSIUS.
Folio.

See Panzer, v. ii. p. 95, who observes, that the type of this edition resembles that used by Zarotus. Maittaire mentions the edition, p. 767, and says there are no signatures, catchword, or pages numbered, and that the form of the diphthong æ is peculiar. The diphthong is that of Spira.

It is in the collections of Lord Spencer and the Bishop of Rochester.

16. Decii Junii Juvenalis et Aulii Persii Flacci Satyræ. Folio.

Panzer, v. ii. p. 223, describes this edition, and says, that the type is the same as that used by G. Laver, concerning whose books an account has been given in a former part of this volume.

There are 28 lines in a page, and the book was probably printed about the year 1475.

Pages not numbered, no signature or catch-word.

Panzer refers to the De la Valliere Catalogue, in which was a copy that sold for 119 livres. On the authority of Panzer, I have said there are 28 lines in a page. The description given in the above catalogue assigns 38 lines. As the book is folio, the latter account is most likely to be correct.

17. Juvenalis et Persii Satyræ.

Incipit prior.

Junii Juvenalis Satyra prima.

In fine, litt. quad.

Explicit. Juvenalis. Aquinatis. Feliciter. Emendatum (sic) per M. M. A. S. M. *(fortè Marcum Antonium Sabellicum)*.

Alter incipit.

Auli Flacci Persii Satyra prima.

In

In fine.

Totius voluminis speculum.

Thirty-three lines in a page. Roman type, and with signatures.

Panzer, v. iv. p. 149.

Lucretius.

There are but two editions of the fifteenth century of this poet, which appear to deserve particular notice.

The first with a date is that which Bibliographers for a long time considered as the Editio Princeps. It is this which follows.

Titi Lucretii Cari de rerum primordia natura, Libri vi. cum argumentis.

Veronæ, excudebat Paulus Fridenperger.

Anno 1486. Folio.

De Bure and others calls this the first edition of Lucretius, which it is not. But it is exceedingly scarce and curious. The Colophon has often exercised the sagacity of Bibliographers.

" Paulus hunc impressit Fridenperger in Verona, qui genitus est in Patavia alæ magnæ ab incarnatione Christi MCCCCLXXXVI. die vigesimo octavo Septembris Calen. Octobris.

Alæ magnæ is by Maittaire interpreted to mean *Alemania*, that is Germany, who also considers

considers *Patavia* to signify Passaw, but what the twenty-eighth day of September the Calends of October can imply, is far beyond my comprehension.

De Bure from Maittaire assigns very erroneously the superintendence of this edition to Hieronymus Avantius. Hieronymus Avantius corrected the edition by Aldus, of 1500.

There are copies of this edition in Lord Spencer's Collection, at the British Museum (Cracherode's), and with the Bishop of Rochester.

The text of this edition is remarkably incorrect.

T. LVCRETII CARI de rerum naturâ liber primus.

Enneadum genitrix hominum dirumque uoluptas, &c.

Haec in fronte. In fine.

TITI LUCRECII CARI FINIS.

Lucrecii Vnicum meas in manus cum peruenisset exemplar de eo imprimendo hesitavi: quod erat difficile unico de exemplo quae librarii essent preterita negligentia corrigere. Verum ubi alterum perquisitum exemplar adinuenire non potui: Hac ipsa motus difficultate unico ēt d. exemplari volui librum quam maxime rarum communem multis facere studiosis: siquidem facilius erit pauca loca uel alicunde altero exemplari extricato vel suo studio

studio castigare et diligentia: quam integro carere uolumine. Presertim cum a fabulis quae uacuas (ut inquit poeta) delectant mentes remotus Lucretius noster de rerum natura questiones tractat acutissimas tanto ingenii acumine tantoque lepore uerborum ut omnes qui illum secuti sunt poete: eum ita suis in descriptionibus imitentur: et Virgilius presertim poetarum princeps ut ipsis cum uerbis tria interdum et amplius metra suscipiat.

THOMA FERANDO AVCTORE. Folio.

This most rare book is so well described by Mr. Dibdin, vol. ii. p. 60, of his last edition of an introduction to a knowledge of the classics, that I have little more to add to what the reader will there find.

It is in the Roman character, without signature, catchword, &c. has 104 leaves, and 36 lines in a page.

The only copy in England is in Lord Spencer's Collection, nor is more than one other copy known, which belongs to Count Delci, of Florence.

Bibliographers agree in referring it the year 1473, when Ferrandus printed at Brescia Statuta Civitatis illius.

The Reader may perhaps wish to know the references to the different descriptions given of so very uncommon a book.

Dibdin, vol. ii. p. 60.

Panzer,

Panzer, vol. iv. p. 263.

Boni, l. c. p. lxxx.

Harles Supp. Not. lit. Rom. t. p. 149.

Audiffredi, p. 420.

The edition also of Lucretius, printed at Venice per Theodorum de Ragazonibus de Asula, 1495, may be mentioned as rare and curious, because from a new manuscript.

LUCANUS.

L. ANNÆI LUCANI Pharsalia, ex recognitione Joannis Andreæ Episcop. Alereis.

The epistle of the Bishop to Paul II. is prefixed with the Life of Lucan by Pomponius Infortunatus. Before the poem Corduba me genuit, &c.

In fine.

Hoc Conradus opus sueynheyn ordine miro
Arnoldusque simul Pannartz una æde colendi
Gente theotonica: romæ expediere sodales.
MCCCCLXIX.

A table of contents is added, but no catchword, signatures, &c. Folio.

Editio Princeps.

In the life of Lucan by Pomponius is this curious passage.

" Pharsaliam non finivit cujus ter libros cum uxore correxit quos inscitia depravatos cum reliquis septem Jo. Andreas Antistes Aleriensis

diligentissime nostro tempore emendavit rogantibus Conrado et Arnoldo, qui ne lingua Romana pereat libros laudabili inventione imprimunt."

Audiffredi observes, that this was the last book printed in this year 1469, by Sweynheym and Pannartz. It is uncommonly scarce.

In Lord Spencer's Collection, the King's Library at Blenheim, and at Wilton.

M. A. LUCANI Pharsalia.

In fine.

Finis Halæ MCCCCLXXII.

This spurious edition is described at some length by Count Revitzky (Deltophilus, p. 78, 9.) It is in Lord Spencer's Collection. Perhaps the date should be 1522, as certainly there was no book printed at Halle so early as 1472.

Panzer observes, that he knows of no book printed at Halle before 1520.

" Primus quem ego quidem novi liber Halæ Saxon. impressus est ann. 1520."

Panzer, v. 4. p. 9.

LUCANI Pharsalia.

In fine.

Opus impressum Mediolani impensis Philippi Lavagniæ anno MCCCCLXXVII. vi. Kal. Martii. Folio.

This

This edition also has the life of Lucan by Pomponius Infortunatus.

Another edition of Lucan was also printed this year by Zarotus at Milan. See Panzer, v. ii. p. 29.

LUCANI Pharsalia Libri decem.

At the end a copy of Hexameter verses, of which the last lines give the name of the printer and place.

Quid toga quid sævi pariant discrimina martis
Emptor habes, tantum moneo observare poetam
Ergo cape et juvenem Guerinum ad sydera tollas
Lucanum Veneta docte qui impresserit urbe.

Impressum est hoc opus anno a nativitate Christi MCCCCLXXVII. Die xiiii mensis Maii. Fol.

OMNIBONI VINCENTINI.

Comment. in L. Annæum Lucanum.

In fine.

Twelve Hexameter and Pentameter verses, after which,

Venetiis MCCCCLXXV. XII Kalendas Augusti. Existente Venetiarium duce Petro Mocenico.

The

The Bishop of Rochester has this most rare book, of which there was no other edition in the 15th century. In the Bishop's copy, the verses are found at the end, before the words, Existente Venetiarum, &c. Some copies may have been without the verses, but the edition is the same. Panzer describes it truly as sine textu. It has signatures, and the type more resembles that of John de Colonia than that of Spira.

LUCAN.

Sine anni nota.

M. ANNÆI LUCANI Pharsalia.

Incipit sic.

M. ANNÆI LUCANI CORDUBENSIS PHARSALIÆ LIBER PRIMUS.

Corduba me genuit, &c.

In fine.

Cum genero inventis Caesar dignissime tantis
Vivis adhuc Martis qui potes esse nepos
Namque ubi consideras: hac laude uoluminis astra
Tangis: & ad summum notus es usque polum.
Forma dedit renouare manus: reperire colorem
Quo maneat libris pressa litura suis.
Quodque diu calcabat opus noctesque diesque
Dextera: sola premat tincta tabella die.
Ingenii certe vires et munera tanti
Mirentur ueterum qui sacra bella legent

Sic

Sic neque deficiat Romani gloria regis
Codice nec careat turba docenda noua.

Folio.

This is an uncommonly scarce edition. It is printed in a remarkably neat Roman type. The mark of interrogation and the period appear, but no other points. The dot over the i is sometimes inserted and sometimes omitted, but there are very few abbreviations, and no mark of place, printer, or year.

The following books are printed exactly in the same type, and are of equal rarity with this Lucan.

FLORUS, PLUTARCHI APOTHEGMATA, and HORACE, all of which are considered as the Editiones Principes of the respective authors. Maittaire and others assign them to Antonius Zarotus, of Milan, but whoever will be at the pains to examine the books actually printed by him, will perceive that this is an error.

Oudendorp has made good use of this Lucan, but there is still an ample field left for succeeding editors. This book was certainly not printed from the same manuscripts as were used in the Roman edition by the Bishop of Aleria, which is demonstrated from the many variations in the text, which variations appear in the different editions printed both from this and the Roman Lucan to the end of the fifteenth century.

M. Annæi Lucani Pharsalia. Folio.

Without any mark of place, printer, or year. No register, the pages not numbered, but with signatures a—p. The first four leaves, as in the preceding edition, are occupied by the life of Lucan, &c. The first five verses are printed in capital letters.

This seems to be a copy of the preceding edition, not however so very exactly but that some various readings occur. The editor had probably an opportunity of consulting other manuscripts, or introduced corrections from his own judgment.

It may be assigned to somewhere about the year 1475.

These two Lucans are in the Bishop of Rochester's collection.

There was a Lucan printed at Venice by Guerinus, in 1477, and another at Brixia, with the commentaries of Omnibonus, in 1486.

Oudendorp speaks of a respectable edition at Parma, in 1483.

Although the editions of Lucan, Florus, Horace, and Plutarch, mentioned in the former page, are without date, their age may be ascertained by the following book, which is precisely

in

in the same type, and so uncommon that it is not noticed by Panzer, or any other Biographer.

It is however in the Bishop of Rochester's Collection.

BASILII MAGNI Epistola ad Gregor. Nazianzenum de officiis vitæ solitariæ.

Small quarto.

Prefixed is an epistle Fra. Philelphi to his brother Albert. Sartianensis. Folio nono libellus desinit (ita).

Accipe Bialii (sic) venerāda volumina lector
Quo veto possis vivere consilio
Quæ docto ītērpres cecinit sacer ore Philelphus
Attica qni novit atque latiā simul.
M.CCCCLXXI.

At the end of the volume are ten leaves of a mutilated tract on the figures of rhetoric, printed in the same type.

This account of the editions of Lucan may perhaps seem imperfect, for there were three of 1477; I have however described the most curious.

There is a spurious edition of Halle of 1472, which is in Lord Spencer's Collection, and Panzer, vol. i. p. 524, mentions one supposed to be printed at Louvain by Veldener, but I doubt much whether this book exists.

Manilius.

1. M. Manilii Astronomicon Primus. At the end.

Ridetur merito sciolorum insana caterva
Vulgo qui vatum nomina surripiunt
Heus quicunque velis latia perdiscere musa
Sidereos nutus fallere difficiles
Manilium sectare gravem qui tempore divi
Floruit Augusti. Lector amice vale.

Ex officina Joannis de Regiomōte habitantis in Nuremberga oppido Germaniæ celebratissimo.

Schwartz, I think, clearly proves in his "Documenta de Origine Typographiæ," p. 62, that this edition of Manilius made its appearance between the years 1471 and 1473. It is in 4to. and in the Roman character, and has 31 lines in a page.

It is with me doubtful, whether the abovementioned John de Regiomonte was the printer, or only the editor.

It has often happened, that from the appearance of the editor's name in the Colophon, he has been by many immediately, but erroneously, considered as the printer. It might perhaps be worth while to give a list of those, who, instead of being classed among the printers, merit a more lofty station among editors and critics.

This rare book is in the Bishop of Rochester's Collection.

MARCI MANLII (Manilii) poetæ clarissimi Astronomicon ad Cæsarem Augustum. Liber Primus.

ARATHUS Germanici ad Augustum.

The title is printed in capital letters. There are 60 leaves, and 23 lines in a page. Prefixed is a life of the poet and table of contents. At the end of the Manilius, there is no name of place, year, or printer; but at the end of the Aratus is,

Bononiæ impressum per me Ugonem Rugerium et Doninum Bertochum anno Domini MCCCCLXXIIII. die vigessima Martii. Laus Deo Amen.

This is the first edition of the Aratus, but not of the Manilius, which I have described as printed before at Nuremberg, by Joh. de Regiomonte.

Blanks are left in the Aratus for the insertion of the figures of the Constellations.

This edition of Manilius at Bononia is so exceedingly scarce, that many Bibliographers have doubted its existence. See De Bure. It is, however, in the collection of Lord Spencer, and in that of the Bishop of Rochester.

M. MANILII Astronomicon.

In fine.

Impressum Neapuli per Jodocum Hoensteyn, alias Havenstain. 4to.

This is a most exceedingly scarce book. It is in the Roman character, but has no signatures, catchword, &c. No date, but is presumed to be about the year 1475, by Panzer and others. It is remarkably elegant, and is in the posses- of Lord Spencer and Mr. Johnes. Lord Spencer's was the Pinelli copy, purchased by Count Revickzky, for something more than ten guineas. Another book occurs in the Pinelli Catalogue, printed at Naples, in 1475, in the same type, which in some degree serves to fix the date of this. See Art. 5705 of the Pinelli Catalogue.

The above is described by Panzer, vol. ii. 166. It is the same book which he again speaks of vol. iv. p. 384. Panzer repeats his account of this edition for the purpose of giving the verses which are there from the Nuremberg edition, and which the reader will see at p. 355, 6.

It consists of 80 leaves.

4. MARCI MANILII Astronomicon liber.

Primus incipit.

In fine.

Marci Manilii Astronomicon liber quint; et ultim; finit.

No date. In the Roman character, and with signatures, 28 lines in a page. Quarto.

See Panzer, vol. iv. p. 158, and Laire Ind. vol. ii. p. 14.

MARTIALIS.

VALERII MARTIALIS Epigrammata ex recognitione Georgii Alexandrini. Venetiis per Vindelinum Spirensem.

Without date, but assigned to the year 1470. Editio Princeps.

This is one of the most rare of all rare books. The following Epigram is prefixed.

Raphael Jovenzonius Ister.

Vindelino Spirensi ob ejus incredibilem imprimendi solertiam. D.D.

Consummatissimus ille Martialis
Impressum digitis Videlianis
Hic est. Hic lepidus facetiarum
Princeps et salis Attici Latinique.
Hunc hunc lector emas tibi futurum
Præclarum comitem domi forisque
Istri consilio tui Poetae.

At the end is a Latin epistle from Georgius Alexandrinus, the corrector of the press, ad Angelum Adrianum Oratorem Regium.

It is a quarto, printed in the Roman character, without signature, catchword, &c.

There are copies of this valuable book in the King's Library, at Blenheim, and in the collections of Lord Spencer and the Bishop of Rochester. The Askew copy sold for 17l. Gaignat's for 421 livres. Lord Spencer's copy was purchased by Count Revickzky from the La Valliere Collection for 1274 livres.

It should be observed, that this edition has the Liber de Spectaculis, which the next I am about to describe wants.

2. M. VALERII Epigrammata.

In fine.

Hic terminatur totum opus Martialis Valerii, quod continetur in quatuordecim libris partialibus.

Impressum Ferrarie die secunda Julii, anno Domini MLXXI. Quarto.

It is very singular, but the centenary numbers CCCC are omitted.

It is in the Roman character, and as is believed by Maittaire, Panzer, and other Bibliographers, by Andreas Gallus, who printed the first books at Ferrara.

It is in quarto, and no less rare than the preceding one by V. Spira without a date.

Maittaire,

Maittaire, p. 307, says, that he collated the two editions, and is of opinion that they were printed from different manuscripts.

Lord Spencer has a copy, and there is one also at Blenheim.

3. VALERII MARTIALIS Epigrammata. Folio, by Sweynheym and Pannartz, in MCCCCLXXIII. die ultima Aprilis.

It is in the Roman character, without signature or catchword.

Audiffredi, the most faithful and the most intelligent of all Bibliographers, complains that the account given by De Bure of this book is very inadequate, and adds that he should not have been satisfied with merely calling it rare. "Hæc enim Romana editio non modo valde rara sed et rarissima, et Vindeliana ipsa editione quam Deburius extremæ raritatis vocat ipso teste censenda videtur." P. 128. De Bure does not say, that he ever saw a copy; but Audiffredi unequivocally declares, that he never did; and that Orlandi, who knew both the Roman and Ferrara editions, was unacquainted with this of Sweynheym and Pannartz. From which Audiffredi infers, that it is scarcer than either of the two abovementioned.

There was a copy in the Harleian Collection. See vol. iii. p. 95.

Audiffredi

Audiffredi adds his doubt, whether it is to be classed as the third edition in order, or not.

4. M. Valerii Martialis Epigrammata.

In fine.

Impressum Venetiis impensis Joannis de Colonia sociique ejus Joannis Manten de Gherretzem. MCCCCLXXV. Folio.

In the Roman character, and has signatures.

The verses subjoined to the first edition do not appear in this of Venice.

There is a copy in the Bishop of Rochester's Collection.

5. Martialis Epigrammata. 4to.

See Panzer, vol. i. p. 523, who says, that this book is printed in the type used by John de Westphalia. Maittaire, to whom Panzer refers, merely says, that it is in the Roman type of John de Westphalia, which is a very neat one; but he printed but few books in it. John de Westphalia certainly used two characters.

Lord Spencer has a Martial in quarto without date, which may not improbably be the edition here mentioned by Panzer. It has 33 lines in a page.

6. P. Val.

6. P. Val. Martialis Epigrammatum. Libri xv. 4to. major.

Audiffredi, p. 414, calls this edition the sister, but the elder sister, of the Silius Italicus, edited in 1471 at Rome, by Pomponius Lætus. Both are in the same rude Roman character; it is probable, that Pomponius superintended both.

The type, according to Audiffredi, is less worn in the Martial than in the Silius Italicus; but he entertains not the smallest doubt but that both issued from the same press. The only peculiarity, which can occasion any dispute is this, the diphthong formed from the conjunction of the a with the e, occurs very frequently in the Silius Italicus, but is not found in the Martial; but this difference is what induces Audiffredi to believe, that the Martial preceded the Silius, but excepting this distinction, no other of any kind exists in the two books. The letters great and small are precisely of the same form and magnitude in both.

But Audiffredi goes yet further. He is of opinion, that this edition exhibits marks of still greater antiquity than that of Venice by Vindeline Spira, usually termed the first, which is generally assigned to the year 1470, though in Audiffredi's opinion not till 1472.

In

In this edition there is no title prefixed to any of the fifteen books, nor does the name of Martial himself any where appear. In that of Venice by Spira, the title is prefixed to the greater number of the books, with the name of the author at full length.

Audiffredi descends to a still closer comparison of the two, which he could only have done by carefully examining them both.

Copies of both were in Biblioth. Casanatensi.

7. MARTIALIS EPIGRAMMATA. Folio.

Panzer refers to Maittaire, p. 767, who says this book is printed in the Roman character, small but neat, without signature, catchword, &c. The register is on the first page.

This most rare book is in the King's Library. The character, I believe, resembles that of the Valerius Flaccus and Manilius, printed at Bologna, though perhaps somewhat larger.

8. MARTIALIS EPIGRAMMATA. Folio.

Prefixed is an epistle of Pliny to Cornelius Priscus.

In fine.

Impressum

Impressum Mediolani impensis Philippi de Lavania Civis Mediolanensis anno MCCCCLXXVIII.

The epistle of Georgius Alexandrinus ad Angelum Adrianum is subjoined.

In the Roman character with signatures.

In the King's Library and at Blenheim.

OVIDIUS.

I am conscious of considerable difficulty in classing the early and more valuable editions of the entire works of Ovid, but I believe the following will not be found very inaccurate.

The first place is generally assigned to the following book, which was the first that was printed at Bologna.

1. OVIDII NASONIS opera omnia, scil. Metamorphos. Amator. Fast. et Trist. a Francisco Puteolano Parmensi recognita et Francisco Gonzagæ Cardinali Manthuano dicata.

After the dedication follows, Vita Publii Nasonis. At the end of this, Hujus opera omnia Medea excepta et triumpho Cæsaris et libello illo Pontica lingua Composito, quæ incuria temporum perierunt. Balthesar Azoguidus civis Bononiensis honestissimo loco natus Primus in sua civitate artis impressoriæ inventor, et summa necessitudine mihi conjunctissimus ad utilitatem humani generis impressit. MCCCCLXXI. Folio.

Entire

Entire copies of this edition, which is the first in which the whole works of this poet are published, very rarely occur. Lord Spencer's has all the parts. That which Maittaire so minutely describes is at Wilton. Count Delci has also a copy. A part of it is in the King's Library. Some have assigned the rank of Editio Princeps to the Ovid, published in this same year by Swenyheym and Pannartz; but this only contained the Metamorphoses and the Elegies, as appears both from the Epistle of the Bishop of Aleria, which is prefixed, and from the catalogue of the books of this press, added to the Bib. Nic. Lyræ, 1473. Audiffredi again doubts this, and strenuously vindicates the honour for Sweynheym and Pannartz. It is true, that he found only one volume of Ovid in the Vatican, which contained the Metamorphoses; but in the Casalian library he found a second volume, and in the Casanatensian the two complete. Of the claims of this second volume some are doubtful. The reader may judge for himself, having read Audiffredi, p. 77 et seqq.

2. P. Ovidii Nasonis operum, ex recognitione Jo. Andreæ, Volumen I. quod complectitur Libros Metamorphoseon.

Prefixed

Prefixed is an epistle from the Bishop of Aleria to Paul II. which is dated.

Romæ quinto decimo Kal. August. MCCCCLXXI. Pontificatus tui candidissimi. Anno septimo.

VOLUMEN SECUNDUM.

Certainly in the same types, and not improbably in the same year; this, however, is doubtful.

The second volume contains, Amorum Libr. III. Eleg. de Art. Amandi. Pulicem, de Remedio Amoris. Consolationes ad Liviam. Epistolæ Heroides. Nux. Medicat. facies. Ibis. Tristia et Fasti.

They who wish to be masters of the question, relative to the claims of the above two editions to the first place, must consult Panzer i. 204. iv. 242. ii. 425. (Panzer or his printer, by mistake, refers the reader to v. ii. p. 351, where the Parma edition of Ovid by Corallus is described.)

Maittaire ..... 303.
Audiffredi ..... 77.
Laire ..... 166.
Gaignat i. ..... 417.

Copies of this Roman edition are in the King's Library, at Blenheim, and with Lord Spencer. The Bishop of Rochester has the Metamorphoses and the Tristia. There is also a perfect copy in the Bodleian. See Dibdin, v. ii. p. 106.

3. P. OVIDII

3. P. Ovidii Nasonis Opera.

In fine.

Hujus opera omnia Medea excepta, et Triumpho Cæsaris, et Libello illo pontica lingua composito quæ incuria temporum perierunt. Jacobus Rubeus natione Gallicus, honestissimo loco natus ad utilitatem viventium nec non et posterorum impressit, Nicolao Marcello Duce inclyto Venetiarum. MCCCCLXXIIII. Folio.

Notwithstanding the extreme rarity of this book, there are several copies in this country. It is in the King's Library, at Blenheim, Lord Spencer's, the Bishop of Rochester, and elsewhere.

4. Ovidii Nasonis Opera omnia.

In fine.

Librorum Metamorphoseon post indicem eorum quæ impressa sunt in iis voluminibus Ovidii. Impressum Parmæ ductu et impensis mei stephani coralli lugdunensis. MCCCCLXXVII. die primo Julii.

A scarce and beautiful book, of which copies are in the King's Library, and the Bodleian, but

but not in the Crevenna, though Panzer refers us thither.

5. OVIDII Opera. Folio.

In fine.

Opus impressum per me Baldasarem de Azzoguidis civem Bononiensem. Anno incarnationis MCCCCLXXX.

This book, which is extremely rare, is in a different character from the first printed at Bologna by the same person. There is a copy at Blenheim, and there was one in the Askew collection, which was purchased, I believe, by Dr. Hunter.

6. P. OVIDII NASONIS Opera.

In fine. Volum. Secundi.

Finis omnium Librorum P. Ovidii quæ extant, et eos quam accuratissime emendatos a Barnaba Celsano Vicentino, impressit Hermannus Coloniensis Lichtenstein Vicentiæ. MCCCCLXXX. sex idibus Maii feliciter.

To the Metamorphoses, an Epistle is prefixed of Bonus Accursius Pisanus ad Cicchum Simonetam, with a life of Ovid.

At Blenheim, and in the Bishop of Rochester's Collection.

The above is the best account of the early editions of the entire works of Ovid, which I have been able to procure, I proceed next to one, which also is very rare, but has no name of place or year.

7. P. Ovidii Nasonis Opera omnia.

In fine.

P. Ovidii Nasonis opera omnia diligenter emendata. Antonius Zarotus Parmensis ad utilitatem juvenum nec non et posterorum impressit ergo Mediolani. Folio.

This is not accurate. The Metamorphoses are not found in this edition. See Maittaire, vol. i. 770.

Ovidii Metamorphoses.

1. P. Ovidii Nasonis Metamorphoseon Libri.

Venetiis per Jacobum Rubeum natione Gallicum. MCCCCLXXII. Folio.

Panzer, vol. iii. p. 92, refers to Denis only; Denis directs us to Giorn. de Litterati de Venez. T. xxiv. p. 101. As I have no access to this latter work, I am unable to ascertain whether this

this is a separate edition, or only part of that completed in 1474.

2. P. Ovidii Metamorphoses. Folio.

Prefixed is an epistle from Bonus Accursius Pisanus ad magnificum equitem Cicchum Simonetam. This is followed by a life of Ovid by the same Bonus Accursius.

At the end, as in other editions,

Orba parente suo, &c.

After the verses.

Mediolani impressum per Magistrum Philippum de Lavagnia Mediolanensem, 1475. Die 5 Junii.

In the Roman character, without signature, catchword, &c.

Denis in his Suppl. p. 52, calls this an elegant book.

3. P. Ovidii Nasonis Metamorphoses Ferrariæ per August. Carnerium, 1476. Folio.

This book may be pronounced among the rarest of the rare. A very particular description of it occurs in Audiffredi's specim. Edition. Italic. p. 238, which description was sent him for the purpose of being inserted in his work by the

Duke de Cassani Serræ, of Naples, in whose collection the edition was.

Prefixed is an epistle of Franciscus Puteolanus Parmensis ad Franciscum Gonzagum, with a life of the poet by Puteolanus, at the end of which is the date.

M°CCCC°LXXVI°.

The verses beginning "Orba parente," &c. as in the Roman edition, occur in this.

In fine.

Finibus Ausoniæ motus qui cesaris ira est
AUGUSTINI (sic) tua nunc revocatur ope
Hac modo si aetherea frueretur ovidius aura
Non tua letheis fama periret aquis
Carmine inæquali haud tantum cantata corina
Te caneret quantum naso poeta libens
Dum regit Alcides populos in pace feroces
Impressum hoc formis ē cito majus opus.

Ergo Ferrariæ per Augustinum Carnerium.

In the Roman character, without signature, catchword, &c.

4. P. OVIDII NASONIS Metamorphoseon libri.

In fine.

Anno domini MCDLXXVII. III. Idus Septembris, regnantibus Bona matre et Jo. Galeacio Maria piissimis Ducibus Mediolani, impressit

pressit Antonius Zarotus Parmensis Artifex eximius. Folio.

The edition of 1473, by Zarotus reprinted.

5. Publ. Ovidii Nasonis Metamorphoseon libri xv.

In fine.

Anno salutis m.cccc. octuagesimo intra Kalendas Februarias Publii Nasonis Ovidii Metamorphoseos liber impressus est Pinerolii diligenter emendatus arte Jacobi de Rubeis natione Gallici. Folio.

Copies of this edition are at Blenheim and in the Cracherode Collection at the British Museum.

Three other editions of the Metamorphoses are mentioned by Panzer, vol. iv. 170, Art. 892, 893, and 894; all without date.

The first he calls editio ignota. It is described in the same terms by Panzer, and by Laire Ind. vol. i. p. 162. Both affirm, that the character resembles that used by Vindeline Spira and John de Colonia in the Plautus of 1472, or that by Ulric Han and Simon de Luca in the Tortellius of 1471, than which nothing can be more absurd.

It has 39 lines in a page, the last page only 28; it terminates with the word *finis*, and has no signature or catchword.

Quere, Is this the edition mentioned by Maittaire, p. 753?

The second Panzer also stiles, editio itidem ignota; but this is that most exceedingly rare book described by Braun in his Notitia Literaria, p. 109.

It has neither date, nor place, nor printer's name; but of the date we may form some conjecture, as the characters resemble those of a Propertius, printed in 1472.

This book has never been collated; but it would well repay the labour, as the editor, whoever he was, seems to have had the use of an excellent manuscript. The text is less corrupted than is usually the case in these very old editions.

There are 195 pages, and 31 lines in a page; the type, which is Roman, is remarkably neat.

Panzer, who stiles it editio ignota, has given us an abridgment of Braun's account of it.

Copies are found in the Collections of Lord Spencer and the Bishop of Rochester.

I never saw a book of this early date, superior to this in the whiteness and substance of the paper, or breadth of the margin.

The third edition of the Metamorphoses without date, mentioned by Panzer, as it has the Commentary of Regius, may not perhaps be of much value. There was a copy in the Pinelli Library.

There

There is at Blenheim an antient edition of the Metamorphoses and of the Fasti. Whether the former is the same with either of the above editions without date, I am not able to ascertain.

OVIDII
HEROIDES EPISTOLÆ.

The first edition of the Heroic Epistles of Ovid was printed at Mondovi (Monteregali) at the end of a Juvenal, in 1473.

It may be thus described. It begins

Incipit liber Ovidii Epistolarum.

(H)anc tua penelope leto tibi mittit ulixe, &c.

In fine.

Explicit Liber Ovidii Epistolarum in Monteregali in plano vatis, per Antonium Mathiæ quondam Andreæ de Antuuerpia, et Baldisarem Corderiumque socium. Anno domini MCCCCLXXIII. Die xviii Februarii.

It is a very elegant book, is in the Roman character, has 27 lines in a page, but no signature, catchword, &c. Small quarto.

OVIDII NASONIS Heroidum Libri Mediolani, per Antonium Zarotum. Folio.

Of this book I know no more than Panzer communicates, which is merely a reference to the history of the Milan press by Saxius, p. 562.

P. OVIDII NASONIS Heroidum liber et de obitu Drusi Neronis ad Liviam Augustam matrem consolatoria.

Mediolani per Jacobum de Marliano MCCCCLXXVIII. die quinte Martii. Folio.

I am not able to tell the reader much more of this book than of the preceding. This printer Jacobus de Marliano published a Sallust, which is very valuable, and of which I shall give an account in its place.

In the Royal Library are the Epistles, *Elegies*, perhaps the Tristia, and the Remedium Amoris by Zarotus, or at least in his type. This I should imagine to be a volume belonging to the Ovidii Opera described above.

In the Pinelli Collection, as cited by Panzer, vol. ii. 166, 91, and vol. iv. 384, 91, mention is made of an Italian translation of the Heroic Epistles of Ovid in prose.

L'Eroidi d'Ovidio in prosa.

Per Sisto Riessinger.

This Riessinger printed at Naples, and all the books from his press are rare and valuable.

There is also an antient edition of the epistles of Ovid in the Cracherode Collection at the British Museum.

Ovidius.

De Arte Amandi et de Remedio Amoris.

Ovidii Nasonis Salmonensis de Arte Amandi.

Panzer makes no mention of this very rare and curious volume, which is in a rude Gothic type, somewhat resembling that of Ulric Zel.

It is probably the first edition, and previous to that of Zainer in 1471, and as it has only been discovered within a few years, we may safely conclude, that it has never been collated.

The early editions of the classics printed in Germany, of which we have but few, are very valuable, and particularly deserve the attention of scholars. They appear on a careful inspection of them to be faithful transcripts of the manuscripts from which they were taken, without that previous correction, which accompanied those printed in Italy.

From editions into which all the errors and corruptions of the original manuscripts are transcribed,

transcribed, the critics and editors of the present day are more likely and more capable of eliciting true readings than their antecessors were in the fifteenth century.

In this same volume is found, in similar types, an absurd poem entitled, TRIUM PUELLARUM LIBER, which is as gravely assigned to Ovid as the work which really belongs to him.

I should have observed, that the curious edition of Ovid de Arte Amandi has 49 leaves, and 23 verses in a page. Ulric Zel's books are distinguished by having 27 lines in a page.

Copies of this book are in Lord Spencer's Library and in the Bishop of Rochester's.

P. OVIDIUS NASO de arte amandi et de remedio amoris.

Impressus in Augusta per Gentherum Zainer, ex Reuthlingen progenitum. Anno dñi MCCCC°LXXI°. Kal. Februarii.

This also is in the Gothic character, called, though I think erroneously, by Panzer the Editio Princeps. The initial letters are at some distance from the words to which they belong, and it has no signature, catchword, &c.

Copies are in the King's Library, and in Lord Spencer's Collection.

An edition of the de arte amandi, remedio amoris, in Ibin, de nuce, &c. is mentioned by Panzer,

Panzer, vol. iv. p. 170 He refers to Maittaire, p. 770, and to the Supplement of Denis, p. 629.

Maittaire mentions it, and adds "charactere pulcherimo. Denis speaks of an edition of Ovid's Fasti, &c. but says nothing of the "Ars amandi," or the "Remedium Amoris."

Two Italian translations of the Art of Love are quoted by Panzer, vol. iv. p. 7, and vol. iv. p. 170.

Some readers will perhaps think that this poem which follows is hardly worth mentioning.

OVIDII NASONIS de Vetula, Libri III. cum Leonis Protonotarii sacri palacii Bizantei sub Vatachio principe præfatione.

In fine.

Impressus et correctus summa cum diligentia per me, Jo. Koelhoff de Lubeck, Colonie civem, anno nativitatis dom. 1479, in prefesto annunciationis beatissime virginis Marie dei genetricis. Fol.

The above is printed in Gothic character.

Ernesti in his Bib. Lat. Fabricii, vol. i. p. 465, takes more pains than seem at all necessary to prove this a spurious work. It was the work of some monk, and not improbably by this Leo Protonotarius himself. See Panzer, vol. i. p. 284, and Maittaire, p. 402.

PLAUTUS.

Plautus.

M. Acii Plauti Comoediæ ex recensione Georgii Merulæ Alexandrini.

Præcedit Editoris Epistola excerpta illius ex variis auctoribus de Plauti Comoediis et registrum Comoediarum, foll. 3.

In fine.

Plautinæ Comoediæ xx. Georgio Alexandrino emendatore, de cujus eruditione et diligentia judicent legentes.

Impressæ opera et impendio Joannis de Colonia Agrippinensi atque Vindeline de Spira. Venetiis MCCCCLXXII. Nicolao throno principe jucundissimo et duce felicissimo.

Folio. Editio Princeps.

Merula, in his preface to this work, complains, that at first only one manuscript of Plautus was known, and that this one was sadly corrupted by the different hands through which it had passed. But that others were afterwards found, appears from the advertisement to the edition of this poet by Camerarius. Lambinus also and Gruter had access to very old manuscripts.

By what mistake it could possibly happen is beyond my ability to explain; but the whole third

third page of the Persæ belongs to the Stichus, where however it is again repeated in its proper place, but the other side of the page in the Stichus is blank.

On comparing this Venetian edition of Plautus with that printed at Treviso (Tarvisii) in 1482, the error abovenoticed appearing in the Persæ is found to be corrected in this latter edition.

In the edition of this author by Simon Carpenterius, printed at Leyden in 1519, there are eighteen lines at the end of the Aulularia, which do not appear in any of the preceding editions. It is a fair object of enquiry, whether these are spurious or genuine.

In the Junta edition of Plautus in 1514, Nic. Angelius added a Prologue, and a new beginning to the first Act of the Bachidæ, but these are most unquestionably spurious.

It can hardly be necessary to add, that this is a most rare book. It is found however in the collections of

The King,
Duke of Marlborough,
Lord Spencer,
Bishop of Rochester,
British Museum.

There was a copy in the Askew Collection, which produced 13l. 2s. 6d.

Propertius.

Under the head of Catullus I have introduced some of the earlier and more curious editions of Propertius; there are a few however which were separately published, that may not improperly be described by themselves.

The following is described by Panzer, vol. iv. p. 7.

Sexti Aurelii Propertii Nautæ Vmbri. Incipit liber. Ælegiarum, vel monobiblos ad tullum.

In fine.

Sexti Propertii Naute: Aurelii: Poete. Inlustrissimi. Liber explicit. Sub anno Domini MCCCCLXXII. Mensis Februarii.

To this book are subjoined the Elegies of Tibullus, and Panzer adds, that possibly Catullus might also belong to this edition.

A copy of the above is in Lord Spencer's collection. It is of most uncommon rarity.

2. Monobiblos Propertii Aurelii Naute ad Tullum.

(C) ynthia prima suis mi, &c.

In

In fine, lin. ultima.

Quodius honoratis ossa vehantur aqs.

FINIS.

This book is in the same character with that of the Lucretius, printed by Thomas Ferrandus, at Brescia, and is therefore presumed to have been printed by him. No signatures, catchword, or pages numbered; 164 leaves, and 24 lines in a page. Quarto.

In Lord Spencer's Collection.

PRUDENTIUS.

AUR. CLEM. PRUDENTII opera, edente Rhodolpho Langio.

Daventriæ, 1495.

Denis Suppl. p. 396, says, there was a copy of this book in the Royal Library at Paris. See also Panzer, vol. i. p. 363, and Dibdin, vol. ii. p. 180.

In the Collections of Lord Spencer and the Bishop of Rochester.

SENECA.

Senecæ Tragœdiæ.

In fronte, fol. 1. a. LUCII ANAEI SENECÆ CONDIBENSIS. HERCULES FURENS TRAGEDIA PRIMA INCIPIT.

In fine ultimæ Tragoediæ quæ est HERCULES OETEUS τελ⊙.

Longa

Longa iterum Senecæ tribuisti saecula: regum
Cum premis ANDREA GALLICE mortis opus.
Hercule sunt formis impressa volumina rege
Victor ab adriacis cum redit ille feris.

Editio Princeps. Folio.

This, which is among the most rare of the editions of the 15th century, is in the Roman character, and has signatures. There are 34 lines in a page.

The account given by Bibliographers of this literary curiosity is very scanty. The reader may, however, consult Barufaldi, on the productions of the Ferrara Press, Audiffredi Specimen Historici Crit. Harlesius, brevier Notitia, p. 330, in which latter book, this Seneca is referred to the year 1481. Maittaire, p. 748. Panzer, vol. i. p. 398. Ernesti, in his edition of Fabricius, Bibl. Lat. makes no mention of it. What the real period is when it was printed, I pretend not to say, but Andreas Gallus printed at Ferrara, in 1474. Audiffredi gives it to 1484 from the verses at the conclusion; and perhaps justly, for the war between the Venetians and Hercules, Duke of Ferrara, took place in 1481.

The copy I have examined belongs to the Bishop of Rochester. The book is also in Lord Spencer's Library.

SIDONIUS APOLLINARIS.

SIDONII APOLLINARIS OPERA.

The first edition of this book is so scarce, as to have escaped the notice of bibliographers, till the copy, which is in Lord Spencer's Collection, fell into the hands of Count Revitzky.

The character is Gothic, and it is without signatures. The date of 1473 is at the end of the volume, but no printer's name. The book, however, is known to have proceeded from the press of Nicholas Ketelaer, of Utrecht, by the types, which are the same with those used by that printer in other books.

Panzer, vol. iv. 193. 1145, mentions an ancient edition of Sidonius Apollinaris, with reference to Maittaire and to Laire. There is some probability, that this is no other than the abovementioned edition by Ketelaer. I am therefore induced to insert the following description of it by Laire, vol. i. p. 184. No. 185.

SIDONII APOLLINARIS OPERA. In fol. m. v.

Caret signaturis, num et custodibus. Paginæ habent 32 lineas, et ultima 13, ante annum 1477, prodiisse videtur et quidem in Belgio: manus enim coæva scripsit; *emptus et ligatus*, 1477.

Sidonius Apollinaris.

Sidonii Apollinaris poema Aureum ejusdemque Epistolæ.

Folio.

In fine.

Impressum Mediolani per magistrum Vldericum Scinzenzeler. Impensis venerabilium dominorum Presbyteri Hieronymi de Asula necnon Joannis de abbatibus Placetini. Sub anno MCCCCLXXXXVIII.

Quarto nonas Maias.

Before the discovery of the other abovementioned, this was always considered as the first edition of this author. It is however of great rarity and value, and is also in Lord Spencer's Collection.

Statius.

In the accounts given by various Bibliographers of the editions of Statius, there is great confusion. That which is here offered is as accurate as an examination of several of them, and a diligent investigation of the different notices which are given of the others by various authors, has enabled me to draw up.

There

There is only one edition of the 15th century, containing the entire works of this poet, which can be considered as valuable, and I suspect that to be of a much later date than has usually been assigned to it. The others contain only separate pieces. Whether this has arisen from the manuscripts, which were in the hands of the editors, comprising no more than what they have published, or that were at the time the more admired and popular parts of the author, is not possible at this day to be determined.

The complete edition is thus described by Panzer.

STATII Opera, i. e. Thebais, cum interpretatione Placidii Lactantii. Achilleis cum recollectis traditis a Domino Francisco Maturantio Perusino; Sylvarum Libri V. cum commentar. Domitii Calderini.

Sine nomine typographi, et cum alia præfatione ab ea quæ est typis Arnoldi Pannartz Romæ Calendis Sextilibus MCCCCLXXV. Folio

This book was in the Crevenna Collection, the learned possessor of which has given a very particular account of it, vol. iii. 254, by which it appears, that the date of the year, which is subjoined to the Sylvæ, and to the Commentary of Calderinus, is not to be taken for the

year in which the book was printed, but for that in which the Commentary was composed at Rome. That it was not printed in that city is clear, not only from the silence of Audiffredi concerning it, but because the types do not resemble those of any Roman printer. Nor was it so early as the year 1475, as the book has signatures, and every other appearance of having come out much nearer the end of the century. Crevenna himself, with some reason, supposes it to be no other than the edition set forth at Venice in 1490, by Jac. de Paganinis, as the contents are the same, and the characters exactly resemble those of that printer.

There is indeed another edition of the whole works of Statius, said to be printed at Rome, 1476, which is cited by Panzer ii. 467, 250, on the authority of Maittaire, but this is probably the same with that which has been just described, as Audiffredi gives no other account of it than what is derived from the Annales.

The Sylvæ, which are to be first mentioned, are to be found with that most rare edition of Catullus, Tibullus, and Propertius, which has already been noticed as printed (probably by Vindelinus Spira) at Venice, in 1472. They are also subjoined to another edition of the same author's, Ven. J. de Colonia, 1475, and to the edition of Catullus, Parmæ apud Corallum, 1473.

An

An edition of the Sylvæ, circa annum 1473, is mentioned by Panzer iv. 196. 1169, with reference to the Crevenna Sale Catalogue. Having never seen the book, I am unable to ascertain whether the antiquity of it is so great as is presumed.

With more certainty can I speak of a very rare and valuable edition of the Sylvæ, with the comment of Calderinus, which was printed at Rome by Pannartz, in 1475. The text is in the same character with that which he used when he printed with Sweynheym; but the commentary is in a smaller and more elegant type, which he began to use after the death of his partner. This book is in Lord Spencer's and in the Bishop of Rochester's Collections.

The Sylvæ were also printed at Florence in 1480, apud Sanctum Jacobum de Ripoli. All the books which came from this monastery are valuable. I have seen no copy of this edition.

ACHILLEIS.

Ferrariæ per Andream Gallum, 1472, 4to.

This edition certainly exists, (though no copy is known in this kingdom,) as it is mentioned and particularly described by the accurate Audifredi. Specim. 230.

VENETIIS, 1472, 4to.

In fine, literis quadratis, Papinii Statii Sursuli Achilleidos finis M.CCCC.LXXII. Nicolao Trono principe Venetiis.

The character is that of J. de Colonia, and the book has 24 leaves, and 24 lines in each page.

In Lord Spencer's Library, and in that of the Bishop of Rochester.

PARMÆ, 1473. 4to.

The Colophon subjoined to this edition is very curious, and contains a severe censure on the editors of one or both the forementioned editions. "Si quas optime lector hoc in opere lituras inveneris nasum ponito, nam Stephanus Corallus Lugdunensis invidorum quorundam malevolentia lacessitus, qui idem imprimere tentarunt citius quam asparagi coquantur id absolvit ac summo studio emendatum literarum studiosis legendum tradidit Parmæ. MCCCCLXXIII. x Cal. April.

This most rare book is at Blenheim, as is also the edition of the Sylvæ cum Catullo, 1473.

THEBAIS. Panzer 2. 99. 613. C. PAP. STATII Thebaidos Libb. xii.

Præcedunt

Præcedunt versus 32 Bonini Mombritii ad Barth. Calcum.

In fine.

Disticha 2. Ejusdem ad eundem.

Thirty-four lines in a page with signatures, about the year 1478. Folio.

The curious reader will find some beautful Latin verses by this Boninus Mombritius ad Borsium Ducem Mutinæ et Regii prefixed to the Hesiod, printed at Ferrara, by Andreas Gallus. MCCCCLXXIV.

THEBAIS ET ACHILLEIS. Panzer 4. 196, 1168.

This edition is in the Royal Library, at Lord Spencer's, and at Blenheim. It is exceedingly rare.

TERENTIUS.

Of no classical author were there so many editions before the end of the 15th century, as of Terence. This may be attributed as well to the intrinsic beauty and elegance of the author, as that dramatic compositions accorded with the taste of the times. In the enumeration of the most valuable of these editions, a particular account will be given of those which I have

had an opportunity of examining; the remainder will be given on the authority of approved Bibliographers, that, in case they should ever occur in this country, the curious collector may be enabled to distinguish, and to fix a proper estimate on each of them.

Of those with a date, the first that has been cited is,

1. MEDIOLANI, ex recognitione Johannis Legnani, per Antonium Zarotum, 1470. 13 Martii. Fol.

I believe, that the first notice of this edition was given either by Maittaire or Palmer, as existing in Lord Pembroke's Library at Wilton, on whose authority it has been mentioned by subsequent Bibliographers, as well as by Saxius in his learned work. An edition of Terence apparently of that date, printed by Zarotus, and revised by Legnanus, is still to be found in that collection; but from a late examination of it by a person, whose accuracy and knowledge of these matters will not be disputed, it appears that the date has been altered, and that this edition is no other than that which was published by Legnanus, and printed by Zarotus on the 13th of March, 1481. Were any other proof wanting, it is sufficient to add, that the book

book has signatures, which certainly were not in use till 1472, if so soon.

The first edition therefore with a date is

VENETIIS, 1471, per Joannem de Colonia.

The Life of Terence, ex dictis Francisci Petrarcæ, is prefixed, and at the end, before the Colophon, are these verses.

Callippi calamo fuit exemplare repertum
Unde est impressum quod legis hospes opus.
Vale vir optime. Raphael Jovenzonius ister. P. emendavi.

Of Raphael Jovenzonius we know nothing. Callippus has been by some presumed to be the same with Calliopius, whose name still appears in the modern editions, as having revised each of the plays.

This book is in the Royal Library, in Lord Spencer's, at Blenheim, and in other collections.

2. ROMÆ, per Conr. Sweynheym et Arn. Pannartz. 1472. Die 6 Octobris. Fol.

This is a very scarce book, of which no copy is to be found in this country. It is described circumstantially by Audiffredi, p. 99, who informs us, that there was a beautiful copy of this book in the Albani Collection.

3. VENETIIS.

3. Venetiis. 1473. Tertio nonas Maias, ex emendatione Raphaelis Regii. Fol.

Panzer iii. 99. calls this editio hactenus incognita, and refers us to a copy in the Paduan Academy, at Venice. Laire, Ind. i. 317, gives an account of another copy, and adjudges it to Vindelinus Spira.

I believe there is another edition of 1474, without the name of place or printer, which was formerly in the collection of the late learned Mr. Bryant, and is perhaps now in that of his Majesty. I suspect it to be the same with that which is described by Panzer, under the following year.

4. Mediolani. 1474. Pridie nonas Augusti. Fol.

This edition, which is in Lord Spencer's Library, is attributed to Valdarfer. It is in a fair Roman type, and the text is not divided into verses.

5. Sine Loco. 1475. Calendas Augusti. Fol.

This is a small folio, with 4 lines in each page.

6. Mediolani.

6. MEDIOLANI. An. 1476. ZA. (Zarotus) septimo Kalendas Martias. Fol.

This is mentioned by Maittaire i. 366, who, in p. 380, describes another edition of the following year in the same words, except as to the day of publication, which in the latter is die 22 Martii. It is probably the same book, such alterations being common in old editions, while they were going through the press.

7. TAURINI, per Joannem Fabri Lingonensem. 1478. Fol.

Panzer stiles this also "Editio literatoribus hactenus incognita, and refers to Biblioth. Hoblyn i. 248.

This must be a most curious edition. Hoblyn's books were sold by Leigh and Sotheby; but I cannot learn who was the purchaser of this book.

To this list of the editions of Terence with a date, I shall add only one other article, which is of the greatest rarity, and of no less curiosity, it being the first edition of a classic author that was ever printed, in the original language, in this country.

8. CUM

8. CUM COMMENTARIIS DONATI ET ALIORUM.

At the end of the Andria, Terentianis in Andria actibus Richardus Pynson finem jusserat imprimere. Anno domini legiferi nostri MCCCCLXXXXVII. Then follows the printer's device. The colophon at the end is, Hic finitur comœdia sexta et ultima impressa per Richardum Pynson manentem extra Barram novi templi London. Anno domini MCCCCLXXXXVII. vicesimo die Januarii. Laudes Deo. Char. Goth. 4to. parv.

The only copy known is in his Majesty's Library. It is not quite perfect, and was purchased at Mr. Mason's sale.

TERENTIUS.

WITHOUT A DATE.

To give an account of the editions of Terence without date is a matter of no small difficulty. Some of them are well known, and have been inspected by me, but for such account as I am able to give of others, I have been obliged to rely on Bibliographers, many of whom retail only second hand notices, and often on very suspicious authorities. Even the accurate Maittaire often refers to printed catalogues, the

errors of which may be continually detected by very superficial investigation, and in some of the latest publications, that of Panzer not excepted, we are often liable to be misled, either by typographical mistakes, or by the misapprehensions of the authors themselves. I trust, however, that the care and diligence which I have employed in endeavouring to distinguish the books which follow will, in some degree, exempt me from a similar censure.

The most rare and valuable edition by Mentelin, which is without any controversy the first which was published of our Poet, has already been described.

The next in respect of antiquity, I conceive to be that which is printed in the character used by Laver in the Curtius, Varro, &c.

TERENTIUS APHRI CARTHAGENIENSIS ex libris per alios correctis et ex variis antiquis codicibus perspectis per A. Sabinum poetam laur. emendatio factus. Fol.

In fine.

Terentii Aphri Carthageniensis Comedia sexta et ultima per Angelū Sabinū poetam ornatior facta finit foeliciter. 4to. Major.

See this well described by Audiffredi, p. 412, 13. The copy which he saw belonged to the Abbe

Abbe de Rossi, and had no signature, catch-word, or register, nor were the pages numbered.

To Audiffredi we also owe the notice of another curious edition in the character used by J. Phil de Lignamine,

P. Terentii Afri Cœmœdia sex, sine versuum distinctione. Præit narratio de authore, metro, et recitatore Calliopio. Fol.

It has a registrum at the end, but has no signatures, and the number of leaves is 106.

Audiffredi places this edition before that by Laver. It is printed in the large Roman character used by this printer. There was a copy in the Collect. Casanatensi.

The same accurate Bibliographer describes two other Roman editions, which if they ever should occur in this country would be found to deserve a place in the most select collections.

The former is a folio, in the rude character of Barthol. Guldinbeck, who began to print books about 1475. It has no signatures, and contains 70 leaves. The verses are not divided.

The other appears to be a repetition of the edition of Laver corrected by Sabinus, and from the types was probably from the press of Hugo de Gengenbach, about 1482.

The editions without date, printed at Venice, are not so numerous as the Roman ones. Two of them, however, deserve to be mentioned.

LIBER TERENTII AFRICI COMICI incipit foeliciter. In fine, Hecyræ, Antonius Moretus Achedemicus emendavit.

This is followed by the Life of Terence from Petrarch. Fol.

It is in a rude Roman character, without signatures.

(This was in the Pinelli Library, and I believe is now in Lord Spencer's.)

TERENTII AFRI COMŒDIÆ.

This edition is in the same character with that of the Ausonius, which was printed at Venice in 1472, and is in the Bishop of Rochester's Collection.

Mention is made by Panzer iv. 383, of an edition in the types of Sixtus Riessenger, who began to print at Naples, in 1471. It is in 4to. with 22 lines in each page, and as it has no distinction of verses, and is without signatures, must be as antient as any of these anonymous editions, except that of Mentelin.

Panzer also, iv. 481, describes another, which must also, for the same reasons as have just been

been adduced, be very ancient; and from the peculiar marks by which it is to be distinguished, must be different from any that have been hitherto mentioned.

I shall close this list by an account of two editions, which, with the exception of that of Mentelin, are of much greater rarity than any of the others.

PUBLII TERENTII AFFRI POETÆ COMITI (sic) commendarius liber incipit.
Foeliciter.

Such is the title of this most curious volume, which is in a Gothic character, without distinction of verses or signatures. There are 18 lines in each page, and at the end this colophon: Publii Terentii Affri Poetæ comiti Comœdiarum liber finit.

Panzer distinguishes this book, and others mentioned by him in the same type, by the singular form of the letter S, and places it among those printed at Strasburg. Why he should have done this I know not, as one of these books contains the year and the name of the place where it was printed. It is a Latin Comedy, which, though the name be not prefixed to the book, is entitled Polyxena, and was the work of Leonardus Aretinus. There is no title whatever, but the Colophon

lophon at the end is as follows: Finit feliciter Leonardus Aretinus in monasterio Sorteñ. anno dm̄ m° qdringētesimo septuagesimo octavo. Fol.

I believe, that this Monasterium Sortense is in Suabia.

This edition of Terence has by many been considered as the first, and it was not till the late discovery of the other book that the mistake has been corrected. They are both extremely rare. The Terence is at Blenheim, and in the Collections of Lord Spencer and the Bishop of Rochester. The Polyxene is also with the two latter, and among Mr. Cracherode's books at the British Museum.

The other edition is in Lord Spencer's Library, and has never been seen or described by any Bibliographer.

It is in quarto, with 26 lines in each page, and without signatures. The character is Roman and rather rude, and has not been found to resemble that of any other antient book in his Lordship's Library. At the end, after Calliopus recensui, "Terrentii Affri Comici poete echira feliciter explicit. Amen.

Valerius Flaccus.

There are only two editions of this poet, printed before 1500, that appear deserving of notice.

1. C. VALERII FLACCI Setini Balbi Argonautica.

In fine.

Bononie impressum per me Vgonem Rugerium et Doninum Bertochum Regienses, anno Domini MCCCCLXXIIII. Die septima Madii. Laus Deo. Amen.

No signature, catchword, or pages numbered, 35 lines in a page, and in a small but very beautiful Roman character.

It is doubted whether this or the edition printed at Florence apud Sanctum Jacobum de Ripoli be the first. The question may, however, be decided by referring to Fineschi Notizie Storiche sopra la Stamperia di Ripoli, where proof will be found, that the first book printed in that house was a Donatus in the year 1476.

The Bologna edition does not contain the whole of the author, and is supposed to have been printed from the MS. discovered by Poggius at Constance.

There is a copy of this rare book in the Bishop of Rochester's Collection, at Blenheim, and with Lord Spencer.

2. VALERII FLACCI Argonauticorum Libri VIII. Florentiæ apud Sanctum Jacobum de Ripoli. 4to. Editio forte princeps. (Panzer, vol. i. p. 430.)

This book has signatures, but placed in a very particular manner, not being found at the bottom of the page, but in the margin at the extremity of the last line.

LATIN TRANSLATIONS

OF THE

GREEK POETS.

LATIN TRANSLATIONS

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GREEK POETS.

THERE cannot perhaps be a more suitable termination to the above account of The Editions of the Latin Poets of the Fifteenth Century, than the following notices of Latin Translations from the Greek Poets. They are not numerous, but very interesting from their rarity and value.

1. HOMERI POETARUM SUPREMI ILIAS PER LAURENTIUM VALLENS (*sic* in Audiffredi) IN LATINUM SERMONEM TRADUCTA FOELICITER INCIPIT.

In fine.

Brixie VIII KL. decēbr MCCCCLXXIIII. Hēricus Coloniensis et Statius Gallicus foeliciter impressere. Fol.

Panzer, vol. iv. p. 264, speaks only of one edition of this book with a reference to Audiffredi.

fredi. This latter Bibliographer describes two editions, that above mentioned, another of 1497, and also speaks of one doubtingly without a date; but all three printed at Brescia.

The first has a prefatory epistle from Justinianus Luzagus, who edited the work, ad Justinianum Bernardum, who brought this version by L. Valla, from France to Italy. We receive this information as well from the epistle which is prefixed, as from the following verses which are found at the end of the volume.

En Graiis tantū quondam celebratus Homerus
Nunc quoq; Ausonis grāmate notus erit.
Primus honor Valle namq; is traduxit, at alter
Bernardus post hæc Justinianus erit.
Namq; hic occiduas Orator missus ad oras
E Gallis Latias rettulit (sic) ipse domos.
Quamq; prius pulvis, quā blattre (sic) ac linea pressit
Ilias in lucē cultior ecce redit.

This edition is in the Roman character, without signature, catchword, register, or number of pages. Of the types Audiffredi observes, that it is neither rude nor elegant.

It is hardly necessary to add, that this is a most rare book, but it is to be found, I believe, in Lord Spencer's Collection, where also most of the old Brescia books are assembled.

2. HOMERI

2. HOMERI ILIADOS libri aliqui per NICOL DE VALLE, Latino carmine redditi, cum Epistola Theodor. Gazæ ad Lælium de Valle Nicolai Patrem.

In fine.

Impressus est iste liber Rome in domo Johannis Philippi de lignamīe messan S. D. N. familiaris anno M.CCCC.LXXIIII. prima die mensis Februarii. Small folio.

This epistle of Theodore Gaza occupies the two first leaves.

At the end are the following verses.

AD LECTOREM.

Qui legis emenda liuor discede reuersus
In latiū duce me magnus Homerus erat
Romaq; certasset tecū uel smirna uel argos
Non potui postq; mors jugulauit opus.
Vale.

At the end of all, and following the register, these words occur,

Lelius de Valle in memoriam filii.

The books of Homer contained in this edition are the iii. iv. v. xiii. this last is improperly numbered the xiv. it is unfinished; the xviii. a

small part of book xix. xx. xxii. xxiii. this also is incomplete, and xxiv.

This also is a most uncommon book.

3. Hesiodi Opera et Dies.

Printed at Rome by Sweynheim and Pannartz.

This has been already described with the Calphurnius.

4. Hesiodi Ascrei Theogonia Carmine heroico Latino.

Prefixed is a copy of verses with this inscription.

Bonnini Mombritii Mediolanensis Præfatio ad ill. et excell. d. d. Borsium Ducem Mutinæ et Regii, &c. &c.

In fine.

Ad decus gloriam illustrissimi quondam ducis Borsii, &c. ad Bonnini Mombritii Hesiodique doctissimorum virorum famam perpetuamque memoriam: Peregrini Presciani nobilis Ferrarensis opera: per Andream Gallum Ferrariæ hoc opus impressum est. Anno legis gratiæ MCCCCLXXIIII.

In quarto.

Maittaire

Maittaire had a copy of this book, to which were annexed the Apothegmata Plutarchi translated into Latin by F. Philelphus. The copy in the Dresden Library, described by Goetz, was without this tract.

The book which next follows is deserving of mention, as being one of the very few described by Bibliographers as printed at Colle, an episcopal town in Tuscany, by Bonus Gallus.

5. Interpretatio Oppiani Laurentii Lippi Collensis ad magnificum virum Laurentium Medicem. *Heroico Carmine.*

In fine.

Philippus Poscus ad lectorem Laurentius Lippius Collensis vir utraque lingua apprime eruditus hoc divinū Oppianni opus traduxit Gallus cognomie Bonus impressit: ut esset studiosis litterarum utriusque industria quantulacunque accessio: quapropter quod Oppianum O lector Latinum legis utrisque gratias agas impressum in colle oppido municipio Florētino anno ab hūanitate Christi MCCCCLXXVIII. die XII Septembris.

The above very rare and curious book is in quarto. At the end of the five books of Oppian are some verses by the translator to Laurentius Medicis and others. Then follow two epigrams,

one

one by Lippius, addressed at Petrum Carbonellum, Secretary to the king of Spain; the other by Philippus Poscus to Lippius. There is also a short life of Oppian by the same Lippius.

It is printed in a Semigothic character, with signatures, and a register of contents.

De La Caille speaks of an edition of Oppian in Greek and Latin by this Bonus Gallus, printed at Colle in 1471. Orlandi also mentions it with confidence. Maittaire however doubts it, and Audiffredi proves, that no such edition exists.

The other books, printed at Colle by Bonus Gallus, were a Latin version of Dioscorides in folio, and a controversial book by Apollinaris Offredus, in 4to.

In his Supplement, Panzer mentions a fourth, viz. Joannis Michaelis Savonarolæ Practica de ægritudinibus.

END OF VOL. III.

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